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FOREWORD

The year 1929 was a critical one in the history of Japan. Many major problems—economic, social, political and religious—confronted the nation. All of these problems have a very vital bearing upon the progress of the Christian cause and some understanding of them is essential to any one who wishes to estimate correctly the present status of the Church in the Sunrise Kingdom. It is a matter of congratulation that so many Christian leaders, both missionary and Japanese, have sensed the dire need of Japan and under the guidance of the Holy Spirit are contributing towards the solution of many vexing problems.

The first Christian Social Conference was held in Tokyo in the summer of 1929. In order to preserve for permanent record some of the findings of that conference, three of the most valuable papers have been included in this volume.

Attention of the readers in Japan should also be called to the directory of Christian Social activities which has been most carefully compiled by Miss Mildred A. Paine.

The editor-in-chief hereby completes his third term as editor of the Japan Mission Year Book. To all who have so generously contributed of their labor and time to the making of the last three volumes of the Year Book we again extend our sincere gratitude.

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JAPAN

PART I.

GENERAL SURVEY OF JAPAN DURING 1929

CHAPTER I.

THE KYOTO CONFERENCE OF THE INSTITUTE OF PACIFIC RELATIONS

Arthur Jorgensen

There have been three conferences of the Institute of Pacific Relations—at Honolulu in 1925 with 111 delegates, at the same place in 1927 with 127 delegates, and at Kyoto in 1929 with 218 delegates. All these gatherings have been emphatically unofficial. No resolutions have been passed, and no solutions have been formally recommended to the attention of the various states involved.

Since the world has suffered incalculably through misunderstanding, particularly in the field of international relations, it is interesting to find an organization whose one article of faith takes the form of complete trust in the efficacy of understanding. There are, to be sure subsidiary clauses to this main statement of belief but they do not in any sense minimize its central significance. Says this organization, let people understand the historical *milieu* out of which the problems that disrupt our peace have arisen and let them have knowledge of the facts that underlie national attitudes and

policies, and the great step in the direction of adjustment by reason rather than by force will have been taken. There is about this, as about all faith, an aspect of sublimity, but in the present instance it has the additional advantage of resting upon a factual basis. For in the councils of the Institute of Pacific Relations there are two words to conjure with,—one is understanding and the other is research, the former resting solidly upon the latter. These words describe a method that belongs strictly to the modern world. In essence it is scientific rather than religious, and in so far as that is true, the Institute may be said to take its cue from science rather than religion. This is perhaps as it should be, for after all is said and done, religion has but little to offer by way of method, its contribution being confined to the generation of spirit and attitude without which all method is dull and inoperative. At any rate so runs the theory of the protagonists of religion.

It was with considerable fear and trembling that the plan to hold the third conference of the Institute away from Honolulu was finally adopted. It was feared that to meet on less neutral ground than that offered by Hawaii would curtail the frankness that had characterized the discussions of the two previous gatherings, and that in some respects the methods of the Institute might result in an increase of irritation rather than of good will. However, the outcome of the Kyoto Conference more than justified the expectations of those who believed that the technique of the Institute was sufficiently well established to bear the strain imposed by the new conditions. Delegates at Kyoto who had attended the previous sessions of the Institute, and there were many such, were all but unanimous in the opinion that this third meeting of the Institute represented an advance in all important respects

The programme which was followed at the Kyoto Conference represented an enormous amount of pre-

liminary work. In spite of this fact, it may be said to have remained tentative, not only up to the beginning of the conference but even throughout the sessions themselves. From this point of view the Conference may be likened to a huge engine that lays its own track as it proceeds and therefore plods along without much speed or confidence of movement. With the exception of one or two definite suggestions for the programme of the Kyoto Conference, which emerged at the 1927 Conference, this atmosphere of vagueness and uncertainty enveloped too much of the programme up to the last minute. This point is well illustrated in one topic to which considerable time was given at Kyoto, namely, the Machine Age and Culture. Various aspects of this very broad question had, of course, been suggested from many sources as possible material for the 1929 programme, but up to within a few days of the opening of the Conference no very definite decisions had been made on the question as to how large a part cultural problems were to have on the programme. In view of these considerations, it seemed a bit curious to have the Programme Committee ask the whole Conference to devote considerable time to a discussion of the relation of the machine age to traditional culture. This was particularly true since previous to the Conference the impression was abroad that at least so far as the Kyoto gathering was concerned, cultural questions would be given little if any serious consideration. The result was precisely what might be expected—a vast deal of talk supported by a rather frail skeleton of ideas. In my judgment the most interesting and weighty problem posed by this discussion was this: How can we maintain and develop cultural independence in a world of rapidly increasing economic interdependence? This is not a bad problem for missionaries to try their brains on. A number of the delegates had come to the Conference *via* Russia and it was therefore interest-

ing to hear several of them speak of that country as offering a satisfactory solution to this vexing problem of a threatening cultural uniformity. For it seems that although the Soviet government virtually commandeers all economic resources, it allows the fullest cultural independence to the various national and cultural groups under its dominion.

The time devoted to cultural questions by the four Round Tables was viewed by the Programme Committee as a sort of preliminary exercise during which the delegates would get acquainted and an atmosphere of friendly give-and-take created in which the more specific and controversial subjects could then be discussed without acrimony or misunderstanding. Problems of culture are, generally speaking, long-term problems. The same is more or less true of such subjects as the Social and Economic Aspects of Industrialization, Food and Population, etc. Discussion of such problems develops difference of opinion but it does not as a rule generate much heat. There was some discussion of the food and population question at Kyoto, but it was clear that the men who know most about this subject felt that their research had not yet gone far enough to enable them to go deeply into the problems created by impending over-population at some points in the Pacific area. However, the scientific work that has already been done, together with the thorough programme of research that is actually in operation at the present time, makes it clear that the Institute will make a major contribution to the scientific understanding of this problem.

Among the delegates were several first rate economists, a few labour leaders, a goodly number of the representatives of capitalism. These various elements made the discussion of Industrialization highly interesting and to a degree at least, profitable. How scientific the point of view is I cannot say, but it was new to me at least to find that well-

trained men are ready to play with the idea that urbanization may not be an absolutely necessary concomitant of industrialization. The ease with which electric power can be distributed makes it possible for a nation to industrialize without loading upon itself the distressing social problems that seem to inhere in great centres of population. "Take the factories to the people," was the advice of more than one speaker. Some even said that the possibilities of distributing power would enable the population of any given locality to be half agricultural and half industrial, that is, a worker might give his mornings to his farm and his afternoons to the factory!

From the very beginning of the Conference, it was evident that the delegates were interested primarily in two subjects,—extraterritoriality in China, and the Manchurian problem. They were impatient with the Programme Committee's devices to keep them away from these subjects until the proper atmosphere for their consideration had been generated. If one were asked to select the one problem on which interest was preeminently focused, the answer would unquestionably be Manchuria. It is indeed difficult, not to say impossible, to give an adequate idea of what took place during the week that was devoted to these two questions. I will not even attempt to do so. A full report of the Conference will appear soon in two stout volumes, and those who wish to feel the atmosphere of the Kyoto Round Tables are advised to procure those volumes.

For the purposes of this article, suffice it to say that in the discussion of these highly controversial, and to a certain extent emotionally conditioned problems, the genius and method of the Institute were revealed at their best. In the first place there was the background of thorough preparation, at least on the part of a fairly large number of experts who were wisely distributed among the various round tables. Unfortunately the delegates had not

as a group taken full advantage of the material that had been placed at their disposal, and hence only a limited number felt qualified to take part in the discussion. In the second place, from the standpoint of creating a better understanding of each others' points of view, there was a distinct advantage in the consciousness that no decision was to be made. The whole set-up confirmed the inference that here was an adventure in the creation of understanding. Men and women were seeking light, not heat. Nothing was so likely to bore the delegates as eloquence in which there was even the slightest suggestion that substance might be wanting.

As I have just intimated, it would be impossible to summarize what took place in these interesting round tables; one or two impressions may not, however, be out of order. Perhaps I can best begin by saying that as I try to view the whole process quite objectively, it seems to me inevitable that the discussion of both these questions should have resulted in some discouragement to the Chinese delegates. I say "inevitable" because in a sense the cards were stacked against them by the conditions in their own country at the very time the Conference was in process. The delegates were on the whole people who could be described as liberals and idealists. At the same time they had enough experience and information to shade their idealism with realism; they were people with their feet on the ground. Perhaps I can best describe the group by saying that although they were not faced with the necessity of making decisions, they maintained to an amazing degree the attitude of mind characteristic of those who are obliged to settle things. They could not be swayed easily by emotional considerations. They did reveal "the understanding heart" and in that sense were not hard-boiled, not indifferent to factors beyond the statistician's dominion, but they were, when all is said and done, very objective. Into this atmosphere China's representatives injected a thor-

oughly well prepared case for the abolition of extraterritoriality. On this point there was virtually unanimous agreement—extraterritoriality must go. It was only when Chinese delegates insisted on a plan of immediate abolition that they met with disagreement from most of the other delegates. Entirely apart from the historical situation out of which extraterritoriality has grown, it must now be dealt with in terms of what will happen if it is abolished. China must give the world evidence of a measure of stability, of power to direct her affairs, of capacity to build up a dependable and operative juridical system, before the nations will take a step which they now feel is altogether too likely to result in more chaos. So long as these things remain undone, the demand for immediate abolition on the grounds that China's international political situation demands it, will not appear persuasive even to her liberal friends. As I interpret this part of the programme, that is about where it was left.

The handicaps under which the Chinese presented their case were again revealed in the discussions on Manchuria. No question that came before the conference was more carefully analyzed and elucidated from all points of view than this one dealing with Manchuria. Like extraterritoriality it was a highly controversial subject. In spite of this obvious difficulty, and even of the possibility of wrecking the conference on the rocks of irreconcilability, it must be said to the eternal credit of the Chinese and Japanese delegates that during the three days while this subject was overhauled from every conceivable point of view they kept the discussion on a plane of moderation and objectivity that was beyond all praise. And they did this in the English language.

If I were asked to pass judgment on the outcome of the discussion on the Manchurian question, I should say that rightly interpreted it worked out to the advantage of both parties concerned, and that

Japan on the whole gained decidedly from exposing her position in Manchuria to the scrutiny of the delegates. The manner in which the representatives of the two countries seemed to be drawn together as the discussion moved forward was one of the most gratifying results of the whole conference. It was a clear demonstration of the value of understanding, for that is precisely what was achieved through the method of the Institute. In the trail of understanding came a friendly and enlightened appreciation of the fact that when two reasonable men differ, neither is without justification of his attitude or point of view. That the feeling between China and Japan on the subject of Manchuria has been intense, is not saying too much; neither is it saying too much to describe what emerged between them at the Kyoto Conference as a *rapprochement*. After seeing what took place there between two national groups with great and vital differences, 225 delegates went away persuaded that reason and fairness are after all the most effective instruments for dealing with the disagreements that arise between individuals and nations. At the time nobody thought of this as a religious experience; but if it be not good Christianity what is it?

It should be said in conclusion that Kyoto was an ideal place for the conference, and that the Japanese were exemplary hosts. Considering the space required for national group headquarters, for committee rooms, and for the round-table discussions, the Miyako Hotel had its limitations, but within those limitations the management did a really heroic bit of service. The city of Kyoto, with its visual evidence of an ancient, highly developed, and beautiful culture, made a profound impression upon the visiting delegates. Words of genuine appreciation and highest praise were heard on every hand. And this was not due to restricted observation for all the delegates were presented with free passes over the entire system of the Imperial Gov-

ernment Railways and many of them travelled widely both before and after the conference. There can be no question that Japan gained immensely as a result of being host to this important international gathering.

CHAPTER II.

THE POLITICAL SITUATION

Harry B. Benninghoff

Japan has had an interesting year politically. No sooner had the Kellogg-Briand Peace Pact been signed in June, 1929, than the Tanaka Government was compelled, July 2, to yield its power and influence to the anti-government party, the Minseito. The Tanaka Ministry had long been due to fall. For months it had held its place by force against a growing public opinion. So when the discussion arose in regard to the phrase, "in the names of their respective peoples" in the Peace Pact, the Opposition seized upon the opportunity, and by a series of tactful maneuvers, compelled the Government to present its resignation.

Within a few hours His Imperial Majesty, the Emperor, ordered Y. Hamaguchi, the leader of the Opposition, to form a new Cabinet. This was done most expeditiously—evidently the whole matter had been thought out beforehand. The new Ministry included several men of national distinction, and earned for itself the title, "A Ministry of Specialists". Baron Shidehara, the new Foreign Minister, had had a long and successful career, at home and abroad. As Ambassador in Washington and as Foreign Minister in the Wakatsuki (Minseito) Cabinet three years ago he had shown marked ability in dealing with Japan's difficult foreign relations. Mr. J. Inoue, formerly President of the Bank of Japan, and a previous Finance Minister, added greatly to the prestige of the new Cabinet on his return to the post of Minister of Finance. Home-minister

Adachi, and Railway-minister Egi, had both achieved notable success in dealing with large public questions.

The new cabinet was committed from the beginning to the removal of the gold embargo, which had never been removed since the Great War. Deflation resulting from this policy would undoubtedly bring hardship to commerce and business, but the country's finance could not be stabilized without this drastic financial procedure. Almost immediately, in view of the coming change, the Ministry ordered significant retrenchment along all lines of public service. So that when at the beginning of the year 1930 the ban on gold was finally removed, the yen was quoted at par, and has remained so up to May 1, 1930. Retrenchment has been followed by considerable difficulty in labour and industrial circles, but the general financial conditions seem to be fundamentally safe. Evidence of this can be seen in the fact that a loan of $125,000,000 floated in New York City in May was oversubscribed in a few hours.

The continued spread of "dangerous thoughts" has given no little concern to the new government. Early in his ministry Hamaguchi declared that student thought must be guided rather than controlled. As a result of this policy there has been a gradual withdrawal of the use of force in dealing with this question and a corresponding extension of co-operation on the part of the government with schools and other institutions in their effort to inspire healthy social and political ideas among the people. A recent report is to the effect that the Department of Education is supplying student counsellors to large schools, who will co-operate with the school authorities in giving proper guidance to the free activities of the students.

This policy of education reaches well enough the youth in the schools. But it hardly meets the difficulties growing out of strained relations between employers and employees. Reduction of wages due

to the policy of retrenchment and general trade conditions has greatly increased the unrest of workers, and of the hundreds of young men graduating from schools and colleges who find difficulty in getting posts. This growing "intelligentia" forms a fertile field for the dissemination of radical ideas, and creates intelligent leadership for the proletariat.

Almost from the beginning of the new ministry it was a foregone conclusion that Parliament would be dissolved at its regular session in December. The Tanaka Ministry had been supported by a general election two years ago; but it was evident that the people wanted to change. So no one was surprised when the Emperor dissolved Parliament and called for a new election, which was held in February. Thus for the second time within three years the entire manhood of the country was called upon to indicate its choice of representatives to the Lower House. The result of the election was a significant victory for the party in power, which secured 273 of the 466 seats. The Seiyukai party which had yielded its place to the Minseito, and constituted the latter's rival and leader of the opposition, secured only 174 seats.

Thus with a majority of 99 over its nearest competitor, and absolute majority of 40 over all, the new government was assured of Parliament's support. But growing social difficulties due to retrenchment and loss of trade, and questions growing out of the London Conference, created serious problems for the government which are being considered in Parliament as this article is being written.

Although only three years have elapsed since the general manhood suffrage bill went into effect, raising the number of electors from 3 million to twelve million, there is a growing demand for the extension of the franchise to women. At the beginning of the special session of Parliament in April last over three hundred women from all sections

of the country met in a large hall in Tokyo in the interest of woman suffrage. The meeting was addressed by leaders of all the political parties and it seems to be only a question of time till their demands will be granted. Both large political parties, as well as the proletariat parties, have declared themselves in favor of the movement.

In the general election there was a falling off of representatives from the Proletariat parties. There was almost universal disappointment that Prof. Isoo Abe of Waseda University did not succeed himself as one of the representatives of the Social Democratic Party. Many factors enter into the loss sustained by the workers' parties; but the chief of these must be their lack of unity and organization. Mr. I. Oyama, the leader of the extreme left among the labor parties, secured his seat, and agitation in the interest of the workers continues unabated. During the recent campaign there was wide interest in the fate of the proletariat parties. There was some official interference with the freedom of their meetings and the movements of their leaders, but as compared with former campaigns, they were not hindered in taking an active part in discussing their principles in public gatherings everywhere.

During the year there have been a number of scandals involving officials high up in government service. Several of these unfortunate incidents were connected with the bestowal of decorations upon men who had the money to buy but not the honour to earn exceptional favour. The parties connected with the scandals have been apprehended and are now under investigation on the part of the courts. Some have been acquitted, but it seems certain that others will be brought to trial.

According to the Japanese Constitution the Privy Council, which functions as an advisory committee to the Emperor, has been called upon to render important decisions in dealing with the Kellogg Pact and the Disarmament Conference. In dealing with

the latter question the problem has been complicated by the fact that the Minister of War, though a member of the Cabinet, is appointed directly by the Emperor. Such being the case the Emperor is advised on matters affecting the defense of the Empire directly by the General Staff. Without consulting the General Staff the Hamaguchi Government ordered Mr. Wakatsuki, its representative in London, to sign the Disarmament Conference agreement. It thus brought itself under the censure of the General Staff, and probably also under the censure of the Privy Council.

Thus in dealing with both the Kellogg Pact and the results of the London Conference the Government has by its action called for an interpretation of the Constitution. The difficulties are due to the fact that Japanese procedure at home is based upon an Imperial conception of government which no longer forms the basis of international correspondence and co-operation. As a matter of fact public opinion functions as actively in Japan as elsewhere; but political, as well as constitutional usage is based upon the idea of the real sovereignty of the ruler in deciding all important matters of State.

In general the political events of the year have shown an increasing interest on the part of the people in their political affairs. An unusually high percentage of the enfranchised proletariat went to the polls to vote. And during the campaign every effort was made to acquaint the electorate with the issues and the manner of voting. The stress of problems at home and abroad demands intelligent participation on the part of all the people in the processes of election and government, and the last three years have clearly indicated that the people recently franchised are not slow to realize the significance of their newly acquired rights.

In the past persons rather than party or policy have elicited the loyalty of Japanese subjects. But more recently programs and policies are function-

ing forcibly in political campaigns, and party government is increasing in power and influence throughout the country. There is still a long way to go before this becomes the established usage, but the developments of the last three years clearly indicate that Japan is on the way.

CHAPTER III.

INTERNATIONAL RELATIONS OF JAPAN FOR THE PAST YEAR

Norikatsu Yasuma

In the days when the Tanaka Cabinet was approaching its collapse, it seemed as if oppressive and stagnant air was setting down over Japan. Day after day, people were suffering from the most uninteresting and disagreeable events, both in domestic and foreign affairs. Restrictions against the freedom of speech, the rude actions concerning official appointments, the development of communistic thoughts, the depression of trade, the boycotting of Japanese goods in China and "a certain serious case" in Manchuria, etc.,—all these accumulated troubles led the Cabinet into an abyss where no support of public opinion could be relied upon. But thanks to the mere fact that he was the Premier, Baron Tanaka could cling to his position.

It was no wonder that under such circumstances, every possible measure was taken by the Minseito, the Opposition Party, to give a fatal blow to the Cabinet. This was the reason why the objection to the phrase, "in the names of their respective peoples," which appears in Article I of the Treaty for the Renunciation of War, took fire, disturbed the Cabinet and finally consumed the greater part, if not all of it.

I. Ratification of the Treaty for the Renunciation of War

The Japanese Government did not fail to pay

attention to the phrase, "in the names of their respective peoples," before it signed the Treaty. As there was some questioning as to whether this phrase might violate the Constitution, which stipulates that it is the Emperor who concludes treaties and not the people, notes were exchanged on July 16, 1928, between Mr. S. Sawada, Charge d'Affairs of Japan at Washington and the American Secretary of State. In this memorandum it was clearly recognized that the phrase "in the names of their respective peoples" in Article I of the draft Treaty for the Outlawry of War did not signify, "as the agents of their peoples." Mr. Sawada's note said that the phrase in question had been inserted in the Treaty for the purpose of impressing upon the peoples the importance of the renunciation of war, and Mr. Kellogg said that the phrase was synonymous with "on behalf of the people," and that the Japanese translation would be perfectly correct as interpreted in Mr. Sawada's note.

It seems, therefore, that the Japanese Government was satisfied with this exchange of notes. Accordingly it sent Count Uchida to Paris to sign the Treaty. Now, after the Treaty had been signed, the objection was raised that as used in the Treaty, the phrase violates the Constitution, on the ground that the phrase should be interpreted "as the agency of," even though it sometimes can be interpreted as "on behalf of." This objection was supported by some Japanese scholars, statesmen and a number of Privy Councillors. Thus a heated controversy was carried on in the magazines and newspapers, in the Diet and in political meetings.

Meanwhile the Government held tenaciously to its own view. But as the Government could scarcely repel the attacks in the Diet and as it feared it could not secure the approval of the Privy Council, the highest advisory body appointed by the Emperor, the Government was obliged to issue the following declaration in order to get the Treaty

ratified, which was done on June 27, 1929: "The Imperial Government declares that the phraseology 'in the names of their respective peoples,' appearing in Article I of the Treaty for the Renunciation of War, signed at Paris on August 27, 1928, viewed in the light of the provisions of the Imperial Constitution, is understood to be inapplicable in so far as Japan is concerned."

The Government continued to maintain, however, that this declaration was issued not because it recognized that the Treaty violates the Japanese Constitution, but because it wanted to remove the doubts concerning that phrase bogey, Count Uchida resigned his post as Privy Councillor, recognizing that he signed a treaty which required such a declaration in order to secure its ratification. His resignation naturally stirred up public opinion to further attacks on Baron Tanaka, who was retaining his post as Premier and as Minister for Foreign Affairs, though he was more responsible than Count Uchida.

II. Solution of the Grave Incident in Manchuria

Turning a deaf ear to this attack of public opinion, Premier Tanaka attempted to reorganize his Cabinet and create a fresh atmosphere in order to retain his position. But before he set to work he had to solve the problem concerning "a certain grave incident" in Manchuria, which means the Assassination of Marshal Chang Tso-Lin on June 4, 1928, by an explosion on the Peking-Mukden Railway on the spot where it crosses underneath the South Manchurian Railway. The Japanese Government had never made public the cause and circumstances of this incident, on the ground that it was under investigation, thus making the solution of this incident an outstanding affair.

Now in facing this problem, the Cabinet fell.

The true reason for the general resignation was not clearly announced. It was reported, however, that the responsibility of the Minister for War was questioned by the Grand Chamberlain in view of the fact that the Government intended to transfer Lieutenant-General Muraoka, Commander of the Kwantung Army, to the first reserve, on account of his careless superintendence over his army, the South Manchuria Railway and the land attached thereto, and suspend Captain Kawamoto from active service on the ground that he permitted Chinese soldiers to enter the spot where the two railways crossed each other. On the other hand, the authorities of the Army opposed extending the responsibility to the Minister for War. While the Government was struggling with this dilemma, Prince Saionji, the only surviving Elder Statesman, hinted at a general resignation. Accordingly the Tanaka Cabinet fell on July 2, 1929. In a statement issued on that day, Baron Tanaka said, among other things, " . . . . However, a certain affair which took place last year outside our country was unexpectedly utilized for political ends. It is really regrettable for the State as well as for constitutional politics that this affair became a political issue. In this connection I cannot help feeling responsible to the Throne in view of my duty as Premier. After remaining in office more than two years, I have still some work to carry out, but too long a tenure of office is likely to lead to a stagnation of the public spirit. Therefore in view of the domestic and foreign situation, I respectfully tender my resignation, believing that a change of administration will clarify the political situation and contribute to the higher prosperity of the nation. . . ."

However, the cause and circumstances of "the grave incident" were never announced, only the superintending military officers were punished on the above mentioned charge.

III. The Hamaguchi Cabinet and its Foreign Policy

The Hamaguchi Cabinet was formed on July 2, 1929, to the great joy of the people at home and abroad. It is not too much to say that the people felt as if they had seen the blue sky after a long continued rain. The new Cabinet announced on July 9 its great platform of ten principles. The principles of the foreign policy were announced as follows:

(A) **Regarding Chinese Questions.**—"In view of the situation in China the Government recognizes the necessity for adherence to the same policy. For the solution of the problems pending between the two nations, it is imperative that the nations concerned should understand each other's position, giving due consideration and finding points of mutual harmony, based on fairness and equality. It does not help the general situation to confine one's attention to partial issues. It does not enhance the prestige of a nation to move military forces without sufficient reason.

"What the Government seeks is co-existence and co-prosperity. As to the economic relations between Japan and China, they should have free and unhindered development. Our Government not only rejects a policy of aggression in any part of China but it is prepared to render friendly aid to China for the attainment of the national aspirations of China. It is, however, the responsibility of the Government to protect and preserve the legitimate rights and interests that are indispensable to Japan's existence and prosperity. The Government believes that the Chinese people understand this point fully.

"The Government attaches importance to the cultivation of friendship with the Powers and the promotion of mutual commerce and enterprises. It is not desirable that the attention of the Government

should be concentrated on domestic politics, disregarding economic relations abroad. Improvement of the trade balance depends on the peaceful progress of Japan's trade and foreign enterprises."

(B) **Regarding the League of Nations.**—"In view of the position Japan occupies in the family of nations it shall be the high duty of our country to participate in the activities of the League of Nations and contribute to the promotion of the peace, welfare and happiness of mankind in general. The Government attaches importance to the League and pledges itself to make efforts for the attainment of the aim for which the League exists."

(C) **Regarding Disarmament.**—"Regarding the armament limitation problem, the powers ought, with firm determination, to expedite the conclusion of an international agreement. Its aim and purpose should be not only the limitation of armaments but also their practical reduction.

"The sincere attitude of our Empire toward this question has often been fully demonstrated, and, although the attempts at the conclusion of an agreement on this question have often met with difficulties, the public demand for disarmament is now more sincere than ever. The time is steadily ripening for putting the principle of disarmament into practice.

"If the Powers will all consider their respective requirements sincerely, and face the problems in a spirit of mutual concession, the Government does not deem it a difficult task to accomplish this, the world's great undertaking."

IV. The Dispute over the Chinese Eastern Railway

The Dispute between China and Russia over the Chinese Eastern Railway was the first test of the ability of Baron Shidehara, the new Minister for Foreign Affairs. During the dispute, which com-

menced on July 10 by the coup d'etat of the Chinese authorities and ended with the Agreement signed on December 22: (1) Mr. Henry L. Stimson, American Secretary of State, reminded both China and Russia that they were under pledge as signatories of the Treaty for the Renunciation of War to settle their dispute by peaceful means; (2) Mr. Briand, French Foreign Minister, proposed to both countries on the same day that they mediate the dispute, and (3) the United States, Great Britain, France and several other signatories of the Kellogg Pact, presented on December 2 identical notes to both countries, appealing to them not to violate the Pact by engaging in organized military warfare in Manchuria. At the time when the notes were delivered, direct negotiations were already in progress between both countries, and the Soviet Government regarded the presentation of the notes as an "unfriendly act".

On the contrary, the Japanese Government did not present any formal recommendation to the two countries, due to the opinion that the dispute should be, and would be, solved by the parties concerned. Therefore, the Japanese Government did not go beyond the expression of its sincere hope for the speedy solution of the dispute. This attitude did not hurt the feelings of either country and it is worth while mentioning here that since the dispute occurred the Chinese people have come to abstain from boycotting Japanese goods.

V. The London Naval Conference

The Treaty for the Renunciation of War which came into force on July 24, 1929, not only acted very effectively as a fire-brigade in the burning dispute over the Chinese Eastern Railway but also formed the guiding spirit of the London Naval Conference. The welfare of mankind has no doubt been promoted by the Treaty. Having received the invitation to the London Naval Conference issued by

the British Government on October 7, the Japanese Government sent a favorable reply on October 16. On October 18, it appointed as Delegates Mr. Reijiro Wakatsuki, former Premier, Admiral Takeshi Takarabe, Minister of the Navy, and Mr. Tsuneo Matsudaira, Ambassador to the Court of St. James. On December 27, Mr. Matsuzo Nagai, Ambassador to Belgium was added to the delegation.

The official instructions to the Japanese Delegates, which made clear the attitude of Japan toward the Conference, may be summarized as follows:

(1) To advocate not only limitation but practical reduction of naval forces.

(2) To demand a Japanese Navy satisfactory for defense and security but not enough for aggression.

(3) To claim a 70% ratio in 10,000 ton cruisers armed with 8-in. guns.

(4) To claim parity in submarines on a basis of present tonnage, viz., 78,500 tons and oppose abolition or drastic reduction of submarines.

(5) To request a 70% ratio in total tonnage of auxiliary battleships.

(6) In regard to capital ships, to favour a reduction of tonnage to 25,000 and a reduction in gun calibres to 14 in.

(7) To support a reduction in the tonnage of aircraft-carriers to 15,000 or 20,000 tons, and

(8) To approve the establishment of the following age limits: Capital Ships 25 years, Cruisers 20 years, Destroyers 16 years, Submarines 13 years. The London Naval Conference was opened on January 21, 1930. The successful results were embodied in "The London Naval Treaty of 1930," signed at the final meeting held on April 22. The success of the Conference was due to a spirit of mutual concession, mainly, of Japan, Great Britain and the United States of America. The agreement finally reached was not therefore necessarily the same for Japan as the official instructions mentioned above. It

does contribute, however, to the reduction of the burdens inherent in competitive armaments. It also carries forward the work begun by the Washington Naval Conference.

VI. The League of Nations and Japan

It is regrettable that the Japanese delegates to the Tenth Assembly of the League of Nations held in Geneva in September, 1929, were not prepared to accept the Optional Clause concerning the jurisdiction of the Permanent Court of International Justice, while the Right Hon. J. R. Macdonald, British Premier, announced in his eloquent speech the intention of his Government to accept it. So many delegates of other nations followed his example that the Assembly will be known as "the Optional Clause Assembly." There is no reason, however, that Japan should hesitate to accept this and, moreover, there is growing public opinion in favour of it. It will not be long, therefore, before the name of Japan will be found on the list of the countries which have accepted the Optional Clause.

It is true that member States of the League should make propositions for promoting the objects of the League, such, for example, as the British delegates attempted in the last Assembly. They made propositions concerning the Optional Clause, the amendment of the Covenant, a customs truce, an international conference on coal problem, the control of the production of opium and other dangerous drugs, in international slavery, the disarmament question and the treatment of members of the League of Secretariat. Japan, on the contrary, proposed nothing in the Assembly. Nevertheless, it must be recognized that Japan has an eager intention to co-operate with other countries in order to promote the work of the League. For example, she sent an official delegate, not an observer, to the Customs Truce Conference, held from February 17 to March 24, 1930, although it was known before-

hand that the United States of America, China, India and Australia, all of which have close trade relations with Japan, would not participate in the Conference. It was a pity however, that this sincere purpose of Japan secured for her, as a result of participating in the Customs Truce Conference, the Indian tariff increase and the differential treatment of Japanese cotton goods on and after March 1, 1930. Moreover, the Conference ended with the conclusion of the Commercial Convention, the Protocol regarding the Programme for Future Negotiations and the Final Act, none of which were important for participating countries outside Europe.

This tendency of the League is really deplorable, in view of its universality. But even if the universality of the League of Nations was not realized in this case, still we must appreciate the fact that Far Eastern questions are attracting the attention of the League. This is witnessed by the fact that the League sent to the Far East during the last year (1) Dr. Yotaro Sugimura, under-Secretary General of the League Secretariat, and Mr. Cummings, member of the Secretariat, to the Third Conference of the Institute of Pacific Relations, held in Kyoto from October 28 to November 9, 1929. (2) Dr. Thorvald Medsen, Chairman of the League's Health Commission, to the Eighth Japanese Medical Congress held in April, in Osaka 1930. (3) Dr. Eric Einer Ekstrand, Chairman of the League's Commission of Enquiry into the Control of Opium in the Far East, to visit Japan.

VII. International Relations of Japan in General

The following facts indicate that the relations between Japan and China have very much improved through the past year:

(1) The Japanese Government officials recognized the Nanking Government on June 3, 1929, taking advantage of the opportunity afforded by the removal ceremony of the casket of the late Dr. Sun-

Yat-Sen from the Suburbs of Peking to Nanking.

(2) The downfall of the Tanaka Cabinet and the formation of the Hamaguchi Cabinet helped to remove the bad feelings between the two countries.

(3) Since the dispute over the Chinese Eastern Railway arose, the Chinese people have given up the boycotting of Japanese goods.

(4) The Tariff Agreement between Japan and China was formally signed in Nanking on May 6, 1930, by Mr. Mamoru Shigemitsu, the Japanese Charge d'Affairs in China, and Dr. C. T. Wang, Foreign Minister of China, and came into force on and after May 6 of the current year. By this agreement Japan recognized China's tariff autonomy, which the latter lost some ninety years ago and which has been the object of the earnest wishes of the Chinese people.

Although the United States of America, Norway, Belgium, Italy, Denmark, Portugal, Holland, Great Britain, Sweden, France and Spain had previously recognized China's tariff autonomy, it had not been put into force, because of the "most favoured nation" clause as stipulated in the Sino-Japanese Commercial Treaty. Now that this barrier has been surmounted by the said Sino-Japanese Tariff Agreement, and the Chinese government has given its pledge to abolish the various trade hindrances, the feelings between the two countries have been greatly reconciled.

As to the relations between Japan and the United States of America, we are glad to find another hopeful atmosphere. This is due to the following facts:

(1) The third Conference of the Institute of the Pacific Relations held in Kyoto last autumn served to promote mutual understanding between the two countries.

(2) The London Naval Conference has increased good will between Japan, Great Britain and the United States of America.

(3) The gratitude Envoys consisting of six Japanese girls, have conveyed during the spring of 1930, the national thanks of Japan to the American people for the relief extended to Japan at the time of the Great Earthquake and Fire of September, 1923.

(4) Senator Albert Johnson, Chairman of the Committee on Immigration of the House of Representative of the U.S.A., announced, on May 23, 1930 that he intends to propose an amendment to the Immigration Law of 1924 in order to apply the quota basis to immigrants from Japan. As the Immigration Law has been a deep-rooted obstacle in the way of good will between the two countries, Senator Johnson's announcement has been heartily welcomed by the Japanese people.

Space does not permit me to dwell on the relations between Japan and other countries, other than China and the United States of America. It can be said, however, that Japan is now on very good terms with all other countries and in these days there are no important world affairs with which Japan is not connected. In regard to this, I wish to mention, (1) that Japan has begun to exchange ministers with Canada. The first Canadian Minister to Japan is the Hon. Herbert Marler, who presented his credentials to His Majesty the Emperor on September 18, 1929 and (2) that Japan sent Mr. Kengo Mori, M.P., to the meeting of the Experts' Committee on Reparations held at Paris from February 11 to June 7, 1929, and Dr. Mineichiro Adachi, Ambassador to France, to the Diplomatic Conference on Reparations held at The Hague from August 6 to August 29, 1929. Through these meetings decisions were made as to the reparations problems of the Great War. The Bank for International Settlements has been established at Basle, Switzerland. with Japan as one of the important promoters of the Bank.

CHAPTER IV.

THE RECENT HISTORY OF THE JAPANESE LABOR MOVEMENT

Toyohiko Kagawa

Decreases in Membership

Since the panic of 1927 the membership of the labor unions has decreased, large numbers are still reported, but in reality the many whose names are on the books are not paying their dues to the unions. They have become tired of supplying salaries for secretaries who spend too much money, they feel, on political movements and especially on general elections.

The Situation of the Peasant Unions

Before the general election of 1928, Mr. Sugiyama's Peasant Union was considered to have about one hundred thousand members, but after the election the members stopped paying their dues and it became very difficult to raise the national budget. It is said that now the paying membership of this great Peasant Union is only fifteen thousand.

The radical Peasant Union which had been originally Mr. Sugiyama's but had been captured by the communists was in even more distress, since its leaders had lost the confidence of the moderate peasants, who had found the communist position too extreme to be adapted to peasants in Japan. So Mr. Yamakami, its president, and his group, sought to be re-united with Mr. Sugiyama's Union; and in June, 1928, this reunion was accomplished at a reconciliation mass meeting held in Osaka Cen-

tral City Auditorium. The secretaries of the new Union were, however, very unfortunately more communistic than otherwise in their inclination, and local unions soon stopped giving full support to headquarters, which gradually became paralysed, while the local unions became more active.

1928 Strikes and Tenant Disputes Fewer

In the year of 1928 there was the smallest record of strikes and land disputes for the last ten years, not because the workers were satisfied, but because the effect of the 1927 depression was so great that they had lost even the power to strike or dispute. There were less than three hundred disputes in factories, and only about eighteen hundred land disputes, mostly small ones, between landowners and tenants. Victories for the workers were also fewer in proportion to the totals.

Communist Arrests and Activities

The communists were desperate. Just before the 1928 election they distributed handbills attacking the Imperial Household and the bourgeois cabinet. Arrests followed to the number of eight hundred, on March 15, 1928. This was the first great arrest of communists and became famous as the "Case of the Fifteenth Day of the Third Month (San Ichi Go Jiken)". Among those who fled from the police at that time was the leader of Sovietism in Japan, Masanosuke Watanabe, who committed suicide in Keelung, Formosa, after killing a policeman.

Fukumoto, the famous promoter of "Fukumotoism," was arrested in Osaka, and Sano Gaku in Shanghai. It looked as if the communist movement in Japan was decaying, but a revival began from the literary quarter. Since then hundreds of communist propaganda books have appeared in the form of novels.

Meanwhile Oyama and Kawakami grew very bold and made public a statement from their political party, the Extreme Left, that they would stand for a non-rational violent movement. Non-rational means not obeying the law, and this statement was very pleasing to the Soviet. But again came the natural consequence in another arrest of communists which made it impossible for Oyama's party to be active. This is called the "Case of the Sixteenth Day of the Fourth Month", (April 16, 1929) and involved about two hundred arrests, mostly of students.

At that time the communist agitators lost their basic fortress (office), but they continued to issue their propaganda organ, the Proletarian News (Musansha Shimbun) almost every day, without any fear of the government. The printing office was moved daily, so that the police could not find it, and the product distributed among laborers. Nevertheless the communist movement lost ground in 1928 and 1929, especially at the time of the Enthronement of the Emperor, when it is said that thousands were arrested and housed in barrack-prisons built especially for the purpose.

Losing the lead in the Union Movement, the communists tried next to capture the consumers co-operatives. There were about twenty-seven laborers consumers co-operatives in Tokyo. The communists captured more than half of them, causing a division in the Co-operative Union in the fall of 1929. Then the police department stepped in and forcibly prevented the communists from creeping into the rest of the co-operatives, and into the trade unions.

All the Peasant Unions in Kagawa Prefecture were stamped out absolutely. It became the policy of many Prefectures to wipe out the Extreme Left from the local Unions. Then the Soviet movement laid hold on some of the big cities. Now in Osaka, Kobe and especially in Tokyo the communist movement is more popular. In the local Prefectures the

communists have almost disappeared, or else have changed their policy slightly toward the Right.

Split in the Japan Federation of Labor

As the Left Wing was more and more oppressed by the government, the Central Right, the Japan Federation of Labor, increased in membership and became a very strong body. But in the fall of 1929 the Left Wing made a new move inside the Osaka branch of the Japan Federation of Labor, which caused this strongest section of the J.F. of L. to divide. Oyama and Yamanouchi followed by about seventy per cent of the whole membership formed a new Union called the Zenkoku Rodo Domei under the Left Wing influence. This "National Labor Federation" is pink. It is not exactly communist, but has generously fraternized with communism. It has formed a new political party called the National Peoples Party (Zenkoku Minshuto), led by such intellectuals as K. Taman and Furuya. This split in the political formation is what caused the failure of Bunji Suzuki to be re-elected from his Osaka district at the 1930 election to the Diet. It is chiefly the followers of Suehiro Nishio who have remained in the Japan Federation of Labor in Osaka.

This is the third time that there has been a split-off from the Japan Federation of Labor. The first time was when the Federation took the initiative in expelling eight thousand radicals led by Nakamura Gimei in 1924. Most of these became communists. The second time was when Fujioka and his following left in 1925. The second and third split-offs are now trying to unite, and hope that their new Federation will become stronger than the old Japan Federation of Labor. But at latest accounts they have not succeeded in their effort to unite. They are not communist, but are generous to communism.

Laborers Less Radical and Government More Liberal

The general movement in 1929 was more to the Right, or to the moderate Left. With the fall of the Cabinet following the death of General Tanaka, Hamaguchi took the reigns of government and adopted a moderate policy toward the labor movement. At the general election on February 20, 1930, the proletarians lost seats, the number of labor seats decreasing at this time from eight (in 1928) to five in 1930. And as Oyama of the Extreme Left had returned to "lawful" movement, the government gave recognition to his political party, and he was elected to the Diet.

More Strikes in 1929

In 1929 the workers became more impatient with the great panic and revolted against the depression. More land disputes and more strikes took place. The largest was in the spring of 1929, the strike of the steamship sailors. This and other 1929 disturbances came from a simple reason. They were protests against the almost universal reduction of wages.

Girl Workers in the Cotton Mills Learn to Strike

As the cotton mills wanted to reduce wages through reducing the working time, their girl workers for the first time began to strike. The year before there had been a big strike in cotton mills, but led by men. Now through the panic the girls were stimulated to awaken to the situation, catching fire from public opinion prevailing outside the factories with reference to the improvement of labor conditions.

The paternalism of the great mill owners collapsed, and in 1930 came the strike even of the "Kanebo" factories, the largest and most model factories in Japan.

"Kanebo" Strike

The Kanebo Company (of which the full name is Kanegafuchi Bosekikaisha) owns twenty-seven factories scattered over all Japan and with thirty-eight thousand employees. These employees had enjoyed higher wages and more welfare features than those in other companies. But when the company suddenly announced a reduction of forty per cent in the special wartime allowance of seventy per cent of the regular wage, the employees everywhere revolted, and were supported in their protest by all the organized forces of Labor. The seventy per cent of special allowance was a necessity because of the three hundred per cent rise in the cost of living at wartime, which had never been reduced to its former level. The forty per cent reduction would have amounted to a net reduction of twenty-seven per cent of the total wage.

In spite of the tradition of paternalism loudly reiterated by company officials, the workers struck in Kanebo factories in Osaka, Kobe, Kyoto, Tokyo, Takasago, and in Fukuoka. Tokyo and Takasago workers soon went back to their factories. Osaka and Kyoto workers endured for more than fifty days and won a partial victory, probably for the whole of the twenty-seven factories, whereby the company agreed to replace about thirty per cent of the proposed reduction, and promised that as the depression lessened to go back to the full wartime wage.

Depression Causes Failure of Cotton and Silk Mills

This reduction of wages seems an imperative necessity to the factory owners. There is a large cotton mill in Wakayama from which the proprietor fled recently, leaving behind him two thousand five hundred girl employees and so large a debt that the government had to pay the return tickets for the girls to return to their homes and simply close

up the affairs to the company. The same sort of thing is happening everywhere. In Shinshu, the silk district, over fifteen thousand girls in more than fifty factories have not received their wages for more than six months. They have had food but no wages, and only about half of them are working. In Shinshu this situation is caused by the panic in Wall Street, New York City, because of which raw silk is not being bought from Japan as usual.

Laborers Transform a Factory into a Co-operative Producers Union

The most interesting and hopeful result of this business depression of the last two years has just come to light in Kawaguchi Cho, an industrial suburb of Tokyo. Here forty laborers were almost put out of their factory because of the depression. The company could not afford to pay wages, so the laborers organized themselves into a co-operative producers union, and have been carrying on since February, 1929 in a thoroughly successful fashion. They have been able to increase their own wages from thirty to forty per cent over the former scale, and are very much pleased with the result.

Sufferings of the Unemployed

But this happy situation exists so far as is known in only this one factory. Bourgeois policy does not promote this sort of enterprise, and the government is very slow to act to help along such a movement. An investigation made today in Kawaguchi Cho reveals the fact that of three hundred and forty iron-casting factories in this town of four thousand laborers, one-third are closed altogether, one-third are working half-time, and only one-third are carrying on as usual. This means that many skilled workers are reduced to beggary. Fully one-third of all the laborers in this town are suffering. They are to be seen picking up broken glass out of ditches to sell, and eating snakes.

CHAPTER V.

MODERN SHINTO AS A STATE RELIGION

D. C. Holtom

Questions relating to the real status of the Shintō Shrines can hardly escape the notice of the serious student of contemporary Japan. To truly know Japan and the inner forces and problems of her national life it is essential that we take cognizance of certain movements of thought and practice that center in the complicated system known as Shintō. The grounds for such statements can be made to lie largely in the fact that from childhood the Japanese people are taught that attitudes and usages connected with the Shintō shrines are vitally related to good citizenship. To be a good Japanese requires loyalty to certain great interests for which the shrines are made to stand. This interest is deliberately fostered on a large scale by the government. The shrines and their ceremonies are officially regarded as probably chief among the agencies for the promotion of what is commonly designated *kokumin dotoku,* or national morality. They are thus accorded a place of distinction among the approved instrumentalities for combating dangerous tendencies in the thought-life of the people and for firmly uniting the nation about certain important social and political institutions.

Just now, in various sections of the nation, there is manifestation of an unusual interest in certain Shintō problems which have remained unsettled for decades and which are now pressing for solution. Special attention was drawn to the shrine issue last year by the appointment of a commission of the government for the investigation of the institutions of

the shrines, called the *Jinja Seidō Chōsa Kai.* It is probable that the study of this commission will extend over a period of several years. Important pronouncements are expected from it. The *Yomiuri Shimbun,* beginning with the current year, has been publishing a series of incisive and well-informed articles dealing with Shintō. The *Chūgai Nippō,* which is the newspaper organ of the Shin sect of Buddhism, has been making sturdy efforts to acquaint its readers with the shrine problem in its various aspects. The same is true of one or two Christian periodicals, notably the *Fukuin Shimpō.* The National Christian Council has had a special committee studying the shrine problem in relation to the Christian movement in Japan. An examination of the pronouncements made by these various agencies will show that they are fairly unanimous in regarding as probably the most important issue connected with the shrines, the question: Are the shrines and their ceremonies religious in nature, or, put in another form, is state Shintō a religion? Statements pro and con on this question turn up with fair frequency in the contemporary press. The officials of the Bureau of Shrines of the national government announce that they are now gathering material on the basis of which they hope to make a fair appraisal of the entire matter. Before attempting to come to closer terms with the investigation of this situation, it is perhaps in order to make a few remarks regarding the limits of the present study.

It is possible to attempt delimitation by a preliminary definition of Shintō. A definition is, however, hardly more than an epitomized description in terms of significant features, and manifestly the sense of what is significant varies with the investigator. In the definition of sociological and psychological materials such as we have in Shintō it is very difficult to avoid the introduction of the personal equation. There are ten or a dozen good definitions of Shintō in existence, all varying according to the in-

dividual viewpoints of those making the definitions. Shintō is the Way of the Gods; it is the indigenous religion of the Japanese people; it is Kami cult; it is pan-psychism or hylozoism; it is the national spirit of the Japanese (*Yamato Damashii*); it is the sacred ceremonies conducted before the *Kami;* it is the principles of imperial rule; the principles of social and political relationship; the way of ideal national morality; it is a system of patriotism and loyalty centering in Mikadoism; it is nature worship; or, on the other hand, its essence is ancestor worship; or, finally, it is an intermixture of nature and ancestor worship; etc. We have suggested a dozen or more definitions. Perhaps the chief value of such brief descriptions is that they state fields of interest, and indicate points of view from which data may be collected and lines of thought developed.

It is manifestly necessary to fix in some manner the limits of the field of investigation. For our purpose let it suffice to take the data which the government itself has included in the so-called Shintō classification. When we approach the study from this point of view we find four main fields of activity in Shintō, namely: first, the ceremonies of the Imperial Household; second, domestic Shintō, centering in the *kamidana* or god-shelves of the private homes; third, shrine Shintō, centering in the public shrines; and, fourth, sect Shintō (also called religious Shintō) centering in the many churches of the various Shintō denominations. As a matter of fact it would probably furnish a more rigorous classification if we distinguished only three forms, Domestic Shintō, Shrine Shintō and Sect Shintō, since the ceremonies of the Imperial Family may be classified under either the first or the second of the forms just mentioned. As far as public activities are concerned, then, we have only two forms, namely, Shrine Shintō (*Jinja Shintō*) and Sect Shintō (*Shūha Shintō*). The present discussion is confined to Shrine Shintō, except in so far as it is necessary to differentiate Sect

Shintō. The distinctions to be made between these two branches of Shintō will be stated later in the discussion.

What then is a Shintō Shrine? In Japanese law the institutions which we call shrines in English are generally designated *jinja,* from *shin,* or *jin,* meaning deity (*kami* in original Japanese) and *sha,* or *ja,* which in this connection should be rendered house or dwelling place. The shrine of *jinja* then is a house or dwelling place in which the deity or deities of Shintō are supposed to live, or where they are regarded as taking up residence when summoned by appropriate ceremonies; that is, they are holy places where the *kami* may be found and communicated with. Japanese law permits the use of the term *jinja* only in connection with the traditional institutions of original Shintō wherein the *kami* are enshrined. The institutions of Buddhism and of the Shintō sects are denied the right to use the designation. We can preserve the distinction, if, in English, we speak of the institutions of traditional Shintō as shrines, or those of Buddhism as temples, and of those of the Shintō sects as churches or chapels. *Jinja* is thus a modern Sino-Japanese legal designation and does not represent the early Japanese usage. Older and more distinctive Japanese terms used to indicate the abodes of the Shintō deities are *miya,* or *omiya, yashiro* or *miyashiro, hokora, hokura* and *mimuro.* It is not necessary to venture on an exposition of this varied terminology here. All the terms just listed may be properly taken to mean dwelling place, or superior dwelling place, in one form or another.

The shrine or *jinja* may be a small god-house of stone or wood, casually met with by the wayside. It may be a Grand Imperial Shrine of Ise, or a great Meiji Shrine of Tokyo, including in its appointments extensive landed holdings, numerous costly buildings, and varied objects of ceremony and art, with a total valuation of millions of yen. Shrines which are recognized and counted by the government in its clas-

sifications are divided into twelve groups. At the head of the classification appears the Ise Dai Jingū, or the Grand Imperial Shrine of Ise, listed in the official statistics as one great shrine, but really consisting of a group of sixteen shrines, large and small. Below these are arranged eleven groups which vary from government and national shrines and their subclasses down through those of prefecture, district and village to a large group of more than 62,000 shrines which are designated as being without rank, the so-called *Mukakusha.* Outside of these again lie tens of thousands of little shrines that are not officially counted or recognized in any way. The total number of shrines in Shintō, large and small, is unknown.

The number is legion. Shrines recognized and counted by the government as given in the latest statistics available total 112,390 (for 1927). Attached to these are 14,804 priests. No statistics of adherents of the *Jinja* are kept by the national government, the assumption evidently being that all Japanese are by virtue of nationality naturally included within the sphere of shrine fealty.

From the statement of these limiting remarks we may turn to some of the details of the situation which we have set out to examine. As a means of getting the more important issues before us let us take a typical statement from the vernacular press. The article selected appeared in the *Tokyō Nichi Nichi Shimbun* of February 3, 1930. It bears the title, *Jinja wa Shūkyō ka,* "Is Shrine (Shintō) a Religion?" The text reads in translation:

"Emphatically, the shrines are not a religion. Nevertheless, the question as to whether or not they are objects of religious faith is by no means an easy one. The problem is difficult indeed, but in the end we must conclude that the shrines are not properly the objects of religious faith, otherwise it becomes impossible to perpetuate the (real) dignity of shrines.

"But as a matter of fact the shrines have existed up to the present as the objects of religious faith.

Specifically, this religion is Shintō, the racial faith of the Japanese people. Moreover, it was (originally) a primitive religion, existing in the form of the worship of nature and of ancestors.

"Buddhism, subsequent to its introduction into Japan, passed under the influence of Japanizing tendencies and came to advance the theory that the Japanese *kami* were manifestations of Buddhas (*Honchi suijaku*), and thereby effected an amalgamation of Buddhism and *Shintō*. It appeared for example as Ryōbu Shintō. We should note that as a result of this the content of the primitive Japanese religion of nature and ancestor worship was gradually provided with doctrines.

"After the beginning of the Meiji Era, Sect Shintō was recognized as a religion, and it has become necessary to make a distinction between Sect Shintō and Shrine Shintō. It is not necessary for us to take up the problem of Sect Shintō here.

"Under what influences, we may ask, did the Shrines come into being? In reply we may say that the reason lies in the fact that they made concrete the deities apprehended in Shintō, that is, they originated in beliefs, which from the standpoint of exact study, we must recognize as primitive religion. The shrines effected an association of the people with these deities and thus were built as places of communion (with the spirit world). That is to say, the shrines were clearly objects of religious faith. Thus, it has been a matter of great difficulty to separate the shrines from the religious consciousness of the Japanese nation. And unless the attitude of the government toward the shrines is made clear and firm, it may prove impossible in the present and in the future alike to keep the people from a religious dependence on the shrines. In this situation the so-called shrine problem lies concealed.

"If we ask why the Meiji Government declared that shrines which were clearly the objects of religious faith were not the objects of religious faith,

and, also, why both Buddhists and Christians were led to support the policy of such a government, then we must say in reply, that, if Shrine Shintō is a religion, then both Buddhists and Christians, under the guarantee of freedom of faith set forth in the Imperial Constitution, need not do reverence (*keirei*) and a very serious problem arises.

"Needless to say, the Shintō shrines, beginning with the Great Mausoleum of Ise and including the government and national shrines as well as others, ought to be the centers of the reverence (*keirei*) of the citizens. We accordingly ought to make investigation of the enshrined deities and the sacred objects (*shintai*) of all the shrines, and make it clear that they are ancestors and meritorious subjects worthy of reverence and then preserve them to the end as the objects of moral sentiment.

"In so far as we intend to make the shrines places of moral significance where all the people of the nation may pay reverence, without regard to individual religious faith, we cannot permit (in connection with them) the survival of any religious procedure whatsoever.

"The Japanese government, in order that all citizens may be able to revere the shrines as nuclei of moral sentiments and not as objects of religious faith, should abolish completely all religious procedure and should limit the *norito* presented on the occasions of shrine festivals to thanksgiving and announcement, and never in any way permit the use of words of petition to the *kami* in which they asked to do this or that thing. In so doing the government should hold before all the people of the nation the highest ritualistic standards in affairs of national moral education, and should teach them thoroughly that even though petitions are offered at the shrines they are ineffectual, and that fundamentally the shrines are not places where prayers ought to be made."

The above observations were penned by Takashima Beihō, a well-known writer who represents the power-

ful Shin Sect of Buddhism. He formerly served as a priest of Higashi Hongwanji. The article is part of an extended series of operations which this sect is carrying on in favor of a more rational procedure respecting the shrines. It opens with a strong affirmation of the non-religious nature of the shrines. The point of view thus expressed would seem to be in line with official intention and represents the ideal of a very large number of well-informed Japanese who desire to see the shrines and their ceremonies perpetuated as centers of ethical reinforcement for the nation and as rallying points of national sentiment in so far as they are competent to serve as such.

Regarding the real status of the shrines and rites and attitudes connected therewith, the author makes two important statements: first, that in their historical forms the shrines have functioned as objects of religious faith, and, second, that the actual content of ceremonial procedure in the present requires investigation with a view to determining whether or not religious procedure has been successfully eliminated. These statements call for further exploration. They may be taken as furnishing the outline for the remainder of our discussion.

In the first place is State Shintō, that is, Shrine Shintō, revealed by its history to be a religion; and, in the second place, are beliefs and practices connected with the shrines as objects of state ceremony such as to require classification as a religion?

Perhaps at this point I am expected to state more exactly what I mean by religion. One hesitates very much to attempt to make any definition at all, mainly, because the subject is so complex and withal so personal that a definition runs the risk of being pounced on by the connoisseurs and torn limb from limb. I am not unaware of the existence of a whole book full of definitions of religion, ranging from statements such as that of the late Father George Tyrrell, who declares that the difference between religion and

ethics is in the belief in another world and the endeavor to hold communion therewith, to those of the modern humanists who give up the other world, super-human God, human soul and like beliefs and make religion essentially a loyalty to social idealism. Personally I am attracted by Durkheim's statement that religion is a unified system of belief and practice relative to sacred things (including sacred persons or beings). Should Shrine Shintō be classified here? Does it manifest such characteristics as sacred places, sacred rites and ceremonies, organized priest-hood, sacred beliefs such as the assumption of the existence of super-human beings whose aid is sought in prayer and ceremony, processes of release from uncleanness whether ethical or ceremonial, belief in the existence of a life after death, and a definite theory and practice of a life after death, and definite theory and practice of conduct, whether personal, social, or national?

How, then, shall we classify Shrine Shintō as revealed by its history? It is impossible here to do more than to touch briefly on a small section of Shintō development. I arbitrarily select a special area which is of unusual significance, in relation to our problem, namely, the period lying between the Restoration of 1868 and the year 1875, that is, the Early Meiji Period.

The first main event pertinent to our study in this Early Meiji Period was the establishment of Shintō as the State Religion of Japan. We may say this advisedly, for if we classify the Buddhism of the time as a religion, there seems no good reason why we should not do likewise with those beliefs and ceremonies of Shintō wherein the government of the time was seeking to secure a unique support for the state. A brief outline of the historical evidence follows.

There are Japanese Shintoists who maintain that the most conspicuous thought-movement of the latter part of the Tokugawa Era was that system to which

the name *Fukko Shintō* has been given. The interpretation can be strongly supported by the historical evidence. *Fukko Shinto,* as the name indicates, was Renaissance Shintō, a revival of ancient institutions, inspired and led by some of the greatest scholars that Japan has ever produced. It was an attempt to clear away accumulated historical rubbish and permit the clear flowing of the dammed-up and obscured stream of pure and ancient culture. We know well enough, of course, that this renaissance was far from transcending continental influences; the loyalists of the time were permeated through and through with Confucianism, yet, it is true that on the ceremonial or religious side, they had no other recourse than Old Shintō, or, as it is sometimes designated, Pure Shintō. But this new tide that was sweeping through the clogged-up bed of Japanese life was no mere idealistic construction of isolated academic religionists. At its heart was vital theory of state.

It was a conception of a united nation ruled over eternally by an unbroken line of Emperors, divinely descended from the great *Kami* of the Age of the Gods. This conception was the underlying strength of the loyalist movement. It became effectual in the restored imperial government and led directly to a new union of Shintō and state.

In the first month of the first year of Meiji a Department of Shintō was established as chief among seven different departments of government. Three separate reorganizations were found necessary before the fourth year of Meiji came to a close, but the total result was to make Shintō ever more secure as the religion of the state. Propagandists (*senkyōshi*) were appointed by the government to proclaim the Great Teaching of revived Shintō to the nation. In the first month of the third year of Meiji the Emperor issued a Rescript defining the relation of Shintō to the nation and the intention of the government regarding the same:—

"We solemnly declare: The Heavenly Deity and

the Great Ancestor established the Throne and made the succession sure. The line of Emperors, following one after the other, entered into possession thereof and transmitted the same. Ceremonies and government were united and the innumerable subjects were of one mind. Government and education were made clear, above, and the manners of the people were beautiful, below. Since the Middle Ages, however, there have been sometimes periods of decay, and sometimes periods of progress; sometimes the "Way" has been plain, sometimes, darkened, and the period during which government and education were not spread abroad was long. And now in the cycle of fate (all this) is reformed. Government and education must be made plain that the Great Way of belief in the *Kami* may be propagated. Accordingly, we newly appoint propagandists to proclaim this to the nation (*Yotte arata ni senkyōshi wo meijite motte tenka ni fukyōsu*). Do you our subjects keep this decision in mind."

In November of this same year the central government placed "officials in charge of propaganda" (*senkyōgakari*) in each *han*, and attempted to carry out a program of popular instruction in the unity of Shintō and the state (*saisei itchi*).

One phase of the situation just described was the development of an opposition to Buddhism stronger than any known before or since in Japanese history. This anti-Buddhist movement and its temporary reaction, leading to a brief amalgamation of Buddhism and Shintō as a new attempt at a state religion, deserve careful attention. As is well known, Buddhism was severely attacked during the later Tokugawa period both by the Shintō revivalists and by the Japanese Confucianists. Especially did Ryōbu Shintō come under the critical fire of the aroused nationalists who were attempting to eliminate all Buddhist influences from the Shintō shrines. As an example I cite Tomobayashi Mitsuhira who is mentioned in Prof. Kōno's *Jingi Shi* as a loyalist scholar who

flourished at the close of the Tokugawa Era and withal a former Buddhist priest. Tomobayashi declared: "Originally we, the people of the land of the Gods, were a clean people, but we went astray and became slaves to Buddhism and preached compromise with dirt. But from now on we cast ye off, Ye Buddhas! And be ye not angered, for we are a clean people of the land of the Gods." Such sentiment was widespread, especially in official circles, for we must remember that Shintoists and Confucianists were in majority among those that accomplished the Imperial Restoration.

The new government immediately set about a thorough house-cleaning in which all traces of Buddhist dirt were to be swept out of doors once and for all. Legislation was initiated in the third month of the first year of Meiji requiring that Buddhist priests attached to Shintō shrines should immediately relinquish their offices, and that all shrines should give up the use of Buddhist images as *shintai*, that is, as sacred enshrined objects in which the *kami* were supposed to take abode. Buddhist images, pictures and other Buddhist materials within the shrine premises were ordered removed. In many places the *torii* standing before Buddhist temples were taken away or broken down. (In rare cases, however, even to-day *torii* may be still found standing before Buddhdist edifices). In the fourth month of the same year the name of Bosatsu as attached to certain shrines was abolished. For example, the title Iwashimidzu Hachiman Bosatsu was changed to Iwashimidzu Hachiman Gū, etc. The enforced changes extended to minute details. With Buddhist influences thus expelled, the nature of the offerings placed before the *Kami* reverted more and more to those listed in the *norito* of the *Engishiki* and characteristic of original Shintō. Fish, for example, which had been taboo to Buddhist ceremonials now quickly found its way back into Shintō rites. The cry of *Haibutsu kishaku* (Abolish Buddhism, smash the Buddhas)

was raised throughout the land. Buddhist temples were spoiled, in some cases demolished. Prof. Kōno of the Tōkyō Kokugakuin Daigaku—a careful student of Shintō history—says regarding this situation, "As the movement for the separation of Buddhism and Shintō gained headway, it became a violent and mad rush to abolish all traces of Buddhism and was accompanied by demolition of Shintō-Buddhist temples (*Jingūji*), the burning and destruction of treasures that were suspected of having a Buddhist odor, and the persecution of monks and priests."

The net result, however, was a situation far different from that contemplated by the official propagandists of pure Shintō when they set out on their program of iconoclasm. The faith of the masses of the nation was then, as it is even to-day, a practically inseparable blend of *Shimbutsu*, or Shintō-Buddhistic elements. The government quickly perceived that the forcible attempt to pry the two apart was creating a serious wound in the thought-life of the nation. The faith of the people was being officially turmoiled at a time when above all things else it was essential that the national psychology be ruffled as little as possible. On this point I summarize again certain penetrating observations made by Prof. Kōno: "The anti-Buddhist movement not only wrought great damage to the power and organization of this great religion, but confused the faith of the people at large. The Shogunate had been destroyed. Buddhism which had been the anchor-rock to millions of people was passing through extraordinary vicissitudes; it was unavoidable that the faith of the people should be in restless ferment and that revolution and iconoclasm should be in the air. In this disturbed atmosphere the problem of the government was one of great difficulty. The strengthening of the national government and the unification of the public mind demanded as a prime necessity the promulgation of loyalty to the Mikado and the fostering of a unified national psychology as a means of attaining corporate unity.

In a situation in which feudal military authority had just been displaced by imperial rule, in a land where seclusion and conservatism were just giving place to foreign intercourse and progressiveness, it was imperative that the government adopt toward the nation a steadying policy and program. To precipitate a struggle between Buddhism and Shintō at a time when the whole nation was in a ferment of new adjustment might spell disaster."

Thereupon, at least as far as the religious policy was concerned, the ship of state was suddenly brought about and started on exactly the opposite tack. On April 21, 1872, the Department of Shintō was abolished and a Department of Religion, which included within its jurisdiction the affairs of both Buddhism and Shintō, was set up in its stead. The affairs of both Shintō and Buddhism were placed under the same set of official regulations.

A step of special importance was taken when on May 31, 1872, the government created a new office known as *Kyōdō Shoku*, literally "the profession of teaching and leading." Specific instructions given later to those appointed to the office of *Kyōdō Shoku* indicate that it was the intention of the authorities that they should function primarily as teachers of religion and morals to the people. Priests of Shinto and Buddhism were appointed to this office without discrimination. It was specially enacted that public instruction given by the *Kyōdō Shoku* should be according to three underlying articles:—

1. It should embody the principles of reverence for the gods and love of country.

2. It should make clear the Truth of Heaven and the Way of Humanity.

3. It should lead the people to respect the Emperor and be obedient to his will.

In addition to the priests of Shintō and of Buddhism, the office of *Kyōdō Shoku* included a certain number of actors, story-tellers, and even poets. The government was attempting to enlist the support of

a wide and varied personnel in a united program of cultural education and nationalistic centralization. The three principles of instruction just given were supplemented and clarified by a long list of subjects on which the appointees to the new office should study and teach. Among the subjects specified are the following: the virtue of the (national) deities, the benevolence of the Emperor, the immortality of the human soul, the creation of the world by the heavenly deities, patriotism, the nature and meaning of Shintō festivals, services for the repose of deceased souls, the relations of ruler and subjects, of husband and wife, of parent and child, Shintō purification, the national organization of Japan (*Kōkoku Kokutai*), the significance of the Restoration, loyalty, how mankind differs from the lower animals, the necessity of study and education, the nature and need of intercourse with foreign nations, civilization and culture, history of law, how to develop a rich country and a strong military organization, taxes, and finally how to increase production and lessen consumption.

It will undoubtedly be admitted that the list represents a fairly comprehensive and ambitious scheme. A serious attempt to carry it into effect was immediately undertaken by Buddhism and Shintō alike. In the late spring of the year in which the *Kyōdō Shoko* was established (1872) various sects of Buddhism requested the government for permission to establish Shintō-Buddhist Union Institutes (*Shimbutsu Gappei Kyōin*) where preachers and teachers for *Kyōdō Shoku* appointment could be thoroughly trained, where students could be instructed in the three principles, and where occidental civilization could be examined. The requests were granted. The government itself soon took steps in the same direction. In January of 1873 a so-called *Dai Kyōin* (Great Institute of Instruction) was officially established on the estate of the Feudal Lord of Kishū in what is now Kojimachi, Tōkyō. The

purpose of the foundation was to give centralized direction to the work of those appointed to *Kyōdō Shoku.* In the *Dai Kyōin* was a Shintō Shrine wherein were established the Great Yamato Sun-goddess, and the Three Great Deities of Creation that appear in the opening verses of the Kojiki; namely, the four great *kami,* Ama no Minaka Nushi no Kami, Taka Mimusubi no Kami, Kami Musubi no Kami, and Amaterasu Ōmi Kami. Later in the same year the *Dai Kyōin* was moved to Zōjōji in Shiba. In December of the same year it was fired and burned. Suspicion fell on loyalists who were enraged at the thought of the sacred deities of Shintō enshrined in a mere Buddhist temple. In the rural districts smaller institutes of a similar nature called *Chū Kyōin* and *Shō Kyōin* were set up. Priests of Buddhism and of Shintō were ordered to unite their efforts in teaching and preaching, and mutually to overlook their private beliefs. The sequel proved that the latter expectation was impossible of fulfillment.

This remarkable experiment in a dual state religion lasted only until the spring of 1875. In April of that year union propaganda on the part of Buddhism and Shintō was prohibited and in November of the same year the *Kyōin* were abolished. In 1877 the Department of Religion itself was dissolved and the legal oversight of Buddhism and of Shintō as separate bodies was provided for by setting up a Bureau of Shrines and Temples in the Department of Home Affairs. The office of *Kyōdō Shoku* lingered on for a number of years. Finally in January of 1882 by an ordinance issued in the Department of Home Affairs, priests of Shintō were forbidden either to hold this office or to conduct funeral services. An exception attached to the enactment, however, makes it possible for priests connected with shrines up to and including those of prefectural grade to conduct funeral services as in the earlier status. Two years later, in 1884, the government did away with the office of *Kyōdō Shoku* entirely and all authority in

the appointment and dismissal of the priests of the various sects of Buddhism and Shintō was left in the hands of each *Kanchō* or Superintendent Priest in charge of any given sect.

We should note briefly the reasons that led to the dissolution of the Buddhist-Shintō Federation of 1872-75. In the first place we should take cognizance of the influence of the experience of Europe and America as mediated by the reports of the Iwakura commission. This party was abroad during the years 1871-1873. On his return to Japan Iwakura opened the modern European-American world to Japanese statesmen and exercised a far-reaching influence on the policies of the early Meiji period. On the basis of his observation abroad he called attention to the increased dangers of revolt and revolution arising out of too close connection between state and religion. His reports were made at exactly the time in which the government was attempting its difficult experiment in the unification of Buddhism and Shintō. It is not mere coincidence that union propaganda on the part of these two faiths was prohibited almost immediately after Iwakura's return to Japan.

Another factor is to be found in irreconcilable tendencies existing between the priesthood of Buddhism, on the one hand, and those of Shintō, on the other. The former had had long experience in doctrinal propaganda but little practice in the fields of national ethical education, demanded in the new program of the authorities. Yet the Buddhist priests were vastly more skilled in public exposition than were their Shintō confrères, and many were tempted by the opportunity presented in officialized propaganda to indoctrinate the people according to private and sectarian conceptions of what the situation required. The great Shin sect held aloof from any entangling alliances with despised Shintō. Serious differences arose between the *Kyōdō Shoku* and the government, on the one hand, and between Buddhist and Shintō elements within the *Kyōdō Shoku*, on the

other. These fundamental diversities could not be overcome by mere legal enactment directed toward creating a unified propaganda.

Out of this situation arose the governmental conviction that the interests of national unification under the Imperial Family could best be met by Shrine Shintō alone. Buddhism could be dispensed with, but the government could absolutely not let go of Shintō.

In the above summary a great many of the details of official enactment relative to the shrines have been perforce omitted. *It would appear to be undeniable, however, that between 1868 and 1875 Shrine Shintō was in the position of the state religion of Japan, part of the time exclusively so, part of the time in conjunction with Buddhism.* In this period Shintō possessed unmistakably most of the special marks of religion that we have noted, namely, sacred places where deities were communicated with, sacred rites and ceremonies, organized priesthood, and officially propagated doctrines that included not only the nationalistic tenets of love of country, loyalty to the Emperor and obedience to his will, but also instruction in more speculative subjects such as the immortality of the human soul, the creation of the world by the gods of heaven, how man differs from the lower animals and services for the dead.

We may revert now to the second of the main questions proposed above in outlining the development of our discussion, namely, are the beliefs and practices at present connected with the shrines as objects of state ceremony such as to require classification as a religion? This question may be best approached by noting the chief alterations in the status of the shrines that have been effected through government action since 1875. What are these changes and are they sufficiently thorough-going to give support to the governmental contention that Shrine Shintō may be properly classified outside the category of ordinary religion?

The most important of these changes may be

stated under three heads: first, the separation of of State Shintō from so-called Sect Shintō; second, the interdiction on the part of the government of the liberty of the priests to directly indoctrinate the people in Shintoistic tenets; and, third, the perfecting of legal arrangements by which it is possible to formally classify and control State Shintō in entire independence of the control of ordinary religions.

First, then, with regard to the distinction that has been drawn between Shrine Shintō and certain popular manifestations of Shintoistic belief that have come to be classified as Sect Shintō (*Shūha Shintō*) or Religious Shintō (*Shūkyō Shintō*). In proportion as the authorities have magnified the shrines, popular interest in Shintō deities has been stimulated, popular reliance on them deepened and tendencies toward the creation of popular organization about tenets and practices centering in the national *kami* strengthened. Various schools of Shintō thought have appeared in the long course of Japanese history, notably in the Tokugawa Era, and as a matter of fact some of the sects now under consideration have their roots in the Tokugawa regime. The Meiji Era, however, witnessed a truly extraordinary multiplication of Shintō sects, so much so that it became necessary for the national government, fairly early in the Meiji Era to outline the limits of official Shintō as distinct from non-official Shintō movements. (I quote here from a summary of this situation recently published in another connection.)

"In 1882 all Shinto organizations were divided by law into two classes. The institutions of the state, that is, all Shintō shrines, were from now on to reserve to themselves the title of *jinja* [already explained] in contradistinction to the institutions of the sects which were to be called *kyōkai* (churches). All Shintō bodies classified under the second of these divisions were separated from direct relationship with the state, and were obliged to depend on private initiative for organization and support. This has

furnished a distinction which has been of great service to the government, but which, on the other hand, has led to much confusion.

"The main points of difference between the two forms of Shintō thus differentiated by national law are as follows: Sect Shintō nucleates for the most part about the faith and activities of historical founders. Shrine Shinto, on the other hand, claims to perpetuate the traditional beliefs and rituals of the Japanese race, and insists that it is a cult without individual historical founder. The sects, like all other ordinary religious bodies, maintain their own independent organizations and their legal properties are totally distinct from those of the shrines. They are denied the use of the latter as meeting places. They are not even permitted to make use of the *torii,* the distinctive gateway that stands outside of the shrines. On the other hand, the shrines receive supervision and a measure of financial support from village, municipal, prefectural, or national governments, depending on the grade of the particular shrine concerned. Special legal enactments regulate the affairs of the shrines in matters of organization, priesthood and ceremonial. The sects carry on definite religious propaganda. They employ religious teachers and preachers. They maintain churches, chapels, schools and social service activities. They conduct religious services at appointed times wherein appear such elements as exhortation and instruction, prayer and ritualistic adoration. They publish a vast amount of literature for the ethical and religious guidance of the people. Faith healing is a dominating interest in several of the sects. The official cult, on the other hand, confines itself to the celebration of ceremonials and festivals considered appropriate to the fostering of "national characteristics." Its priests are forbidden by law to attempt to indoctrinate the people."*

* Holtom, "The State Cult of Modern Japan," *Journal of Religion,* Vol. VII, No. 4, pp. 425-6.

The one conspicuous point of identity between Shintō of the state and Shintō of the people lies in the deities that are honored. The *kami* of Sect Shintō and of Shrine Shintō are for the most part one and the same, that is to say, the deities worshipped in any particular sect are generally a limited number of important *kami* selected from the abundant pantheon of old Shintō. This is not exclusively so, for once in a while on finds a deity in the sects not known to traditional Shrine Shintō.

This fact of the existence of practically identical deities in the two great divisions of Shintō presents an almost insuperable difficulty to the authorities in any effort that they may make toward the elimination of popular faith in the efficacy of prayer offered at the shrines, for it is not easy to see how the official directors of popular thought, however astute they may be, are going to be able to devise a means of persuading the people that *kami* whose superhuman aid is efficacious when evoked in the churches are deaf when approached at the altars of *jinja*. As a matter of actual fact, however, the national government itself is a party to services of prayer before the *kami* of the shrines, prayers wherein we find the elements not merely of thanksgiving and announcement but also of direct entreaty.

The number of Shintō sects now recognized by the government as independent legal bodies totals thirteen. There are numerous subjects, however. The total number of adherents enrolled in the thirteen sects is about seventeen millions. Whenever in current literature one finds statements of the numbers of believers in Shintō, it should be remembered that the figures refer to the sects and not to the shrines. Statistics of adherents in the case of Shrine Shintō are not published by the Japanese government.

The second of the major changes brought about in Shrine Shintō with a view to the elimination of ordinary religious elements is the strict prohibition of all religious propaganda on the part of the priests.

Shrine priests are not permitted to attempt to influence the beliefs of the people by any of the ordinary agencies of sermon lecture, printed page or private conversation. All such activities whether by priests or others are prohibited at the shrines. This situation has already been touched on in outlining the separation of Sect Shintō from the parent stream, and it is perhaps unnecessary to make further exposition here. Be it said, however, that the priests are still allowed to conduct private ceremonies of prayer before the *kami* on behalf of individuals or groups—this in addition to the main function of ritualist for public celebrations, and the priests of most of the state shrines are permitted to conduct funeral services. In recent years marriages at certain Shrines have become very popular. Priests are freely permitted to serve as ritualists in various dedicatory services, both public and private, such as opening of expositions and erection of new buildings. Public meetings of local adherents (*Ujiko*), under priestly direction, are commonly held at the shrines of tutelary deities (*Ujigami*). In many other ways, also, the shrines and their priests serve the social and religious needs of the people. It should be added, however, that consistent with the interdiction of priestly propaganda, the government makes no attempt whatsoever to secure any creedal assent from individual worshippers.

The existence of facts such as those just enumerated does not justify us in supporting the statement, sometimes made, that Shintō has no doctrinal beliefs, no special ethical teachings and no sacred scriptures. The *norito* or formal addresses and prayers read before the *kami* are treated with such deep reverence, and set forth ideas and attitudes of nature such as warrants their classification as sacred texts. The same may be said of some of the Imperial Rescripts, notably the Rescript on Education. Some modern Shintoists claim the Kojiki and the Nihongi as sacred scriptures. Furthermore, there are in existence ex-

positions of Shintō thought which are classified by their authors as Shintō philosophy, or in some similar manner. Volumes dealing with Shintō ethical teaching are fairly numerous, as, for example, studies of *Kokumin Dōtoku*, or national morality, mentioned at the beginning of this discussion. Practically every book on this subject, which is a required course in most government schools, contains sections on the shrines and their significance in the national life. I refer anyone interested in this phase of the matter to a little book by Prof. Kōno entitled *Shintō Taikō* (The Gist of Shintō) which lists selected bibliographies on various branches of Shintō study, including the subjects just named.

The third main change in the status of the shrines and their ceremonies consummated in the modern period is found in the progressive legal isolation of State Shintō from all ordinary religious bodies. In this matter the authorities have proceeded cautiously step by step over a long period of years as the exigencies of the situation have pointed the road. It is impossible to find an adequate explanation of the measures taken in any officially conducted scientific survey furnishing a basis for the conclusion that Shrine Shintō is not a religion. The most important of this legislation came in 1900 when distinct national bureaus were created for the oversight of the shrines, on the one hand, and of "religions", on the other. For a time both the Bureau of Shrines and the Bureau of Religions were managed inside the Department of Home affairs. In 1913 the latter bureau was transferred to the jurisdiction of the Department of Education.

Hereby a legal and administrative device has been arrived at under which it is possible to avoid the necessity of classifying Shrine Shintō as religion, that is, as *shūkyō*. This merely forensic point is often strongly emphasized by the advocates of a non-religious nature for the shrines. It is the final resort of the official mind. Inasmuch as the government

does not classify and control the state system along with ordinary religious affairs, the weight of official pronouncement is not infrequently cited as a primary reason for rejecting a religious interpretation. It is largely on the basis of such formal classification that the authorities insist that Japan is without a state religion. In view of the guarantee of the right of individual freedom of religious faith in the Imperial constitution, accompanied by the official insistence on the importance of the shrines and their ceremonies as contributory to good citizenship, for the authorities to do otherwise than to insist that State Shintō is not a religion would be tantamount to the confession of a great inconsistency in the governmental treatment of religious matters.

We may summarize the above discussion by pointing out that the changes wrought by the government in the status of State Shintō in the modern period have had almost nothing to do with the real content of shrine worship itself. In its inner life State Shintō of to-day is practically identical with the state religious system of 1868-1875, and with the Old Shintō of the Engishiki. On the basis of content it is appropriate to classify modern State Shintō as a religion exactly as we classify the Shintō of Old Japan as a religion.

Its major activities center in sacred ceremonies carried out within sacred shrine precincts by an organized group of sacred priests. Priest and layman alike before they dare come into the dread presence of the enshrined *kami* must be purified by special rites that cleanse from ceremonial defilement. The shrine rituals include prayer and sacrifice offered to deities regarded as objectively existing entities of a superhuman spirit world. The continuation of individual life after death is accepted as a fact underlying the state rituals. The ideals of sacred obligations of loyalty to Emperor and Fatherland are inculcated as primary desiderata. The ethical motive of inspiring conduct conducive to good citizenship

is dominant. In all these respects we find in State Shinto differentia that are accepted as characteristic in classifying so-called religious data from other fields. There is no good reason why we should make an exception in favor of State Shintō.

PART II.

THE CHRISTIAN CHURCH IN 1929

CHAPTER VI.

THE CHRISTIAN CHURCHES DURING 1929

Christopher Noss

The Church in Japan is growing. A veteran missionary (Mr. Wynd) writes of a significant event: "In Tokyo towards the close of the year there was a very interesting interdenominational gathering of Christians. They came together to celebrate the seventieth anniversary of the opening of Protestant work in Japan. Twenty years ago, when the fiftieth anniversary was celebrated, only about 300 Christians were present, and outside of Christian circles no one knew anything about the meeting. It was different this time. The biggest hall in the city was strained to hold the 4,000 enthusiatic men and women who took part. It was an event, and the city seemed to be moved by it. Messages were received from the Premier and prominent ministers. The new Minister from Canada gave one of the addresses, and said that he had never, even in Canada, seen such a Christian gathering."

Moreover far beyond the bounds of the churches Christian sentiment is found to be surprisingly strong. Evangelism is not limited to the missions. Every Christmas Eve a radio hook-up is devised, and the whole nation is led in the observance of the

festival. Last Christmas the chief feature was a fine presentation of "The Other Wise Man" in dialogue and song, concluding with an impressive recitation of the "Inasmuch as," all in Japanese. The phonograph helps. Recently, for instance, the Victor Company released a record of two Japanese hymns sung by Rev. Percy Buchanan, with clear enunciation and exquisite expression. A hymn so sung brings tears to Japanese eyes and is certainly an evangelistic force of the first magnitude. Even the cinema helps occasionally. A film like "Ben Hur" sympathetically interpreted and reinforced by Christian hymns is a sound commercial proposition in most places. Literature does its part. A book like Kagawa's "Crossing the Death Line" is a first-class seller still, and it has been the direct means of bringing salvation to many. In the great dailies it is becoming more and more the fashion to have a religious column. And so superior is the appeal of the Gospel that the Japanese word for "religion" is coming to have a predominantly Christian connotation.

But the progress of the Church is slow, distressingly slow.

Stanley Jones has pointed out that intelligent people in India and China respect Christ but mistrust the Church that bears His name. Jerome Davis in his latest book quotes a labor leader as saying of the American working man: "If workers had the same faith in the Church that they have in the Bible, there would not be half enough churches in the country to hold them." The case is not different in Japan.

The causes of aversion to the Church are various. The inherited prejudice, and slanderous misrepresentation by those who have their private reasons for disliking this religion, still prevail. But we Christians should not plead an alibi. We are ourselves largely to blame. The presence in any community of nominal Christians whose lives offer a

glaring contrast to the ideal set forth in the Bible is a chief cause. In many quarters there has been too little reserve in the granting of baptism. Therefore it may often be noted that it is easier to establish a church in a town where no official Christian work has ever been done than in one with an evangelistic history.

Further, the strongest of the older religions of the nation have been more individual than social in their emphasis, and church-life is foreign to them. Certain newer Shintoistic sects have shared with us the Japanese name for "church", but, this sect unfortunately, is in bad repute on account, so it is said, of its having exploited and impoverished its adherents. Into soil thus prepared that able and devoted Christian leader, Uchimura Kanzo, recently deceased, sowed the seeds of his individualistic and unchurchly interpretation of the Gospel with extraordinary diligence and effectiveness.

The resultant attitude is well expressed in the following letter from a rural friend, addressed to the writer and his associate in the work of correspondence-evangelism. The translation is literal: "Thank you for often sending me the Kingdom of God Newspaper. Probably you are provoked because there has been no response. But, without doubt, I also am a disciple of God. In secret I am learning the doctrine of God; I know it well, too; I am saved, too. Since we here are busy, we do not wish to be taken captive by mere formalities, and indeed that is impossible for us. God did not delight in having people pray to Him in public, nor did He tell people to build churches and withdraw into them. Therefore for me it is enough to withdraw into a room and in that quiet place to pray. To announce to the people in public 'I am a believer', and to be pompous about it, is hateful. I think that religion should be practiced naturally, under the blue sky and in the midst of the green fields. If I should in public confess God, just to show how

superior I am, how Mr. Christ would grieve! I gladly receive the Kingdom of God Newspaper which you send, and in regard to the mind of God I am thankful; but as for withdrawing into a church, I wish to be excused. When I heard that you my teachers walked through the mountains to proclaim the mind of God, I was so happy that the tears came." Here is one whose heart is Christian, but who is blind to the social implications of his faith. There are many such.

Nevertheless the Church grows.

In an article so limited as this one can only glance at a few features of the great field.

Greek Orthodox. Archbishop Sergius is greatly cheered by the successful restoration of the Cathedral on Surugadai, Tokyo, burnt out in the catastrophe of 1923. Of the required amount, ¥180,000, four-fifths were raised by the Japanese churches; the remainder, by Russian emigrés on the continent near by. Since the revolution in Russia the Church in Japan has received no aid. The strongest churches have been combined into charges under the care of the older clergy. The pressing problem now is that of raising up young priests to take the places of the aging disciples of the great Bishop Nicolai.

Roman Catholic. It is very difficult to secure accurate information in regard to this communion. In a country where it aroused such deadly animosity three hundred years ago its progress is necessarily slow.

But it has elements of great strength. One is the character of its missionary personnel, cosmopolitan, increasingly so, and utterly devoted. Another is the consistency of its policy. The educational institutions play fair, doing thorough work, and not obtruding their religion on those who do not want it. Consequently they are well patronized by many of the "best families." In evangelistic

work the aim is the christianizing of families, not the conversion of individuals culled from the general public. It is particularly to be noted that a girl is not granted baptism unless she can present a paper signed and sealed by her father or guardian to the effect that she will never be given in marriage to a man not a Catholic Christian. In considering the Church's reports of baptisms large deductions must be made on account of those performed in articulo mortis, which number half or more, but, on the other hand, for the reason stated above, the statistics of adults baptized have greater weight than in the case of the Protestant churches.

Reformed or Presbyterian. The Nihon Kirisuto Kyokwai remains by far the strongest of the Protestant groups so far as membership and self-support are concerned.

The Mission of the Reformed Church in America, working in Kyushu, reports through Mr. Kuyper a better condition than at any time in the past ten years, with marked improvement in attendance at services and progress toward self-support. He says: "At the beginning of this year we placed before the groups receiving aid from us the project of opening up work in a new out-station. We informed them that we did not have the necessary amount in our budget, and allocated to each group what we considered a fair proportion of the necessary amount, and asked them to increase their contributions by that amount. All the groups approached acceded to our request and with but one exception increased the full amount we asked of them."

The two Presbyterian Missions have adopted the policy of turning over to the presbyteries all their aided churches with a subsidy diminishing to the vanishing point in five years. The final result of this experiment remains to be seen. If it succeeds, it does not follow that it would be equally applicable to the fields of the Reformed Churches in

Kyushu and Tohoku, which are at the extremes of Japan proper, are at a great disadvantage economically, and are constantly contributing members to the central fields, receiving very few in return. Moreover if the policy succeeds so far as the cities and towns are concerned, the suggestion is in order that the Presbyterian Missions gird up their loins once more and make an entirely fresh start with a new personnel and a new method suited to the rural problem. For until the Church has deep roots in the villages the end of the evangelization of Japan is hardly in sight.

In the field of the Reformed Church in the United States the Presbyterian policy has produced one regrettable reaction. Here the evangelistic work has been pushed energetically and the present financial subsidy from the home base is comparatively large. The Japanese leaders, fearing the sudden withdrawal of the subsidy, are now inclined to resist expansion.

Anglican. The Nihon Seikokwai has command of a large foreign personnel, not limited to Americans, well distributed. It pursues undeviatingly a churchly policy. Since the outbreak of the world war the missionaries sent from England have gradually decreased in number. The communicant membership has about doubled in the last twenty years, the contributions from Japanese sources in the same period multiplying sixfold. This Church has always maintained that when self-support is unduly stressed the result is apt to be the checking of evangelistic progress. In Hokkaido, for instance, in order to fulfil the conditions required to install a Japanese clergy man as bishop a strong effort was made to advance a certain number of churches to the point of self-support. Bishop Walsh rightly says: "When a church has to strain every nerve to pay its own way, it frequently follows that evangelistic effort declines."

Speaking of Hokkaido, one matter of very great interest is the survival of six churches of Ainu (the aborigines of Japan). Two of the workers, one fully ordained, are native Ainu. The founder of this unique mission to a vanishing race, the Ven. John Batchelor, after distinguished service for over fifty years, is living in retirement at Sapporo, greatly revered by all who know him.

The salient event of the year in the history of the Seikokwai was the opening of a way to co-operate with the National Christian Council. At the Synod held at Tokyo in April a Consultative Committee was appointed to confer with other Christian bodies, Catholic or Protestant. This Committee is empowered to appoint three delegates to sit with the Council.

Congregational (Kumiai). The chief event of the year was the arrangement of a union with the Kumiai group of a small number of "Christian" churches in Tokyo, Utsunomiya, Sendai, Ichinoseki and points near these centers. The union was effected in April of the present year. It naturally, but not inevitably, followed the amalgamation of the corresponding bodies at the home base. The Christian Church arose in America by way of protest against denominationalism, and in Japan the point is stressed that this is "the first step toward the union of all denominations." The addition to the larger group of nearly 30,000 members amounts to 16 congregations comprising 1905 members and is comparatively small numerically, but strengthens the Kumiai body in a section where it has been relatively weak.

Methodist. Last but not least among the "big four" Protestant bodies is the Japan Methodist Church, the co-operating Missions being the American Methodists, North and South, and the United Church of Canada. Some of the strong points of this body are an excellent organization and a multifarious activity. It is significant that at the last

meeting of the Mission Council of the Methodist Episcopal Church Rev. Mr. Akazawa, Secretary of the Board of Missions of the Japan Methodist Church, urged that the supply of evangelistic missionaries be kept up and that an evangelistic missionary family be appointed to Tokyo.

The missionary representatives of the United Church of Canada, men and women, are well distributed among the most needy and difficult sections of Central Japan, and are foremost in attacking the rural problem. Led by Messrs. Norman and Hennigar of Nagano Ken many of them are using the method called "newspaper-evangelism" in opening up the rural districts.

Many of the readers of this will remember a significant article by Mr. Callahan (Methodist South) on "Tent Evangelism" that appeared in the Japan Christian Quarterly last year.

Of similar import is a statement by Mr. Warren of the Free Methodist Mission that at last the Japanese ministers whom they have trained in the city of Osaka have begun to sympathize with them in their determination to devote themselves to the rural sections of the Island of Awaji. "The year 1929 was in many ways a most successful year in the work. Over eighty baptisms, one new flourishing Church and a splendid well-built church-edifice tell but part of the story. When a society of but fifty part of the story. When a society of but fifty working people put up on their own initiative and largely with their own money (the Mission but buying the lot) a large building that is indeed a credit to the town, we may feel that the work in the country is going forward."

Friends. There are only nine churches of this denomination, but they abound in good works. Mr. Binford writes most appreciatively of a Japanese Friend in Ibaraki Ken who after twenty-three years in rural educational work has resigned his position

as principal in order to give all his time to the Christian training of rural young men.

United Brethren. Mr. Knipp writes: "Our Japanese leaders feel keenly the need of suitable buildings to house the groups of Christians that we have organized. During the past eighteen months we have dedicated three new churches; in each proper rooms for kindergarten work have been included." This is a policy that might well be imitated in many other quarters. An immense amount of precious labor and money is being wasted in trying to build up churches in unsuitable and often dilapidated rented houses.

Universalist. The five churches are concentrating on a campaign of "Each One Win One" and are getting results.

Fukyu Fukuin Kyokwai. This is the Japanese title of five congregations, one of them self-supporting, in Tokyo, Toyohashi, Kyoto, Osaka and Itami. At the last-named place Pastor Aoki, using an interpreter, has begun services for Koreans. These churches were founded and have been fostered by a German Protestant Missionary Society. There are two German missionary families, one in Tokyo and one in Kyoto. The writer of these lines may be permitted to digress a moment to say that in the matter of interpreting the Japanese to the people at the home base these missionaries are worthy of imitation by us all. The "Ostasien Jahrbuch" which they have a large share in preparing is up to the minute and very informing.

Yotsuya Mission. This owes its existence mainly to one "independent" missionary, Mr. Cunningham, who says: "Evangelistically this Mission had a good year in 1929. Our ten churches (four of them self-supporting) baptized 303 during the year. We stress Sunday School work. A month ago we organized our eightieth school. We have schools and churches in Tokyo, Yokohama and Seoul."

One cannot but rejoice in a report like this. There are, however, "unsectarian" bodies that take an antagonistic attitude toward the other churches. One proclaims: "There are only 13 Full Gospel Mission Stations in the whole of Japan."

One of the most heartening examples of co-operation may be witnessed at Toyohashi. Mr. McAlpine reports two months of daily tent meetings in connection with the National Exposition there. "Bishop Hamilton lent us his tent and several preachers; it was set up in the front ground of the Methodist Church, which is very near the fair grounds, and the Methodist pastors have given themselves finely to the meetings; we Presbyterians have furnished the funds and the majority of the workers."

Let this meager survey conclude with a look at two powerful auxiliaries of the churches.

Young Men's Christian Association. Mr. Phelps: "Before the end of the year the magnificent new building of the Tokyo City Association was completed. It is located at a strategic point in the downtown district where it stands as a sample of the best modern architecture. Together with the gymnasium completed three years before, this plant represents an investment of a million and a half yen, of which amount one-third was given by the citizens of Tokyo as a part of their contribution to the spiritual reconstruction of the city. The Association already has enrolled over 3,000 members.

"During the year a scientific survey of the work of the Young Men's Christian Associations in Japan has been carried on by a commission appointed by the National Committee with the co-operation of professional survey experts furnished by a neutral foundation in America. It is hoped that this survey will furnish a valuable review of the achievements of the movement during the past fifty years and will point the way to a greatly enlarged service for the future.

"One of the recent developments has been an experiment in co-operation between the Y.W.C.A. and the Y.M.C.A. The Boys' Division of the Tokyo Y.M.C.A. and the Girls' Division of the Tokyo Y.W.C.A. have co-operated in the form of joint meetings between the two divisional committees, between the group leaders of the two divisions, and by an exchange of invitations between groups of boys and groups of girls for an afternoon of games together."

Salvation Army. The most noteworthy event of the year was the visit in November of Commander Evangeline Booth, who received an extraordinary welcome from the nation. She was received in audience by the Emperor. This was an honor never before accorded to a woman. "The public gatherings were unsurpassed in influence and power, vast crowds filled the largest halls, and the power of Christ to save from sin was demonstrated in a most remarkable manner."

It is said that of the whole budget of the Army in Japan, ¥500,000, only one-tenth has to be sent as a subsidy from abroad.

It is impossible to include all relevant facts in an article of this size. The Japanese proverb says: "By hearing one thing we know ten." The total impression leads to deep gratitude, encouragement and fresh determination.

CHAPTER VII.

CHRISTIAN EDUCATIONAL WORK

Luman J. Shafer

The proposal for a survey of Christian education in Japan by a commission of educational experts from England, America and Japan is timely. Most situations are likely to be viewed as presenting serious implications when carefully examined, but the Christian educational situation in Japan to-day appears to be critical even to a casual observer. It requires thorough study and investigation.

It has long been a feature of the situation that students, in the majority of cases, prefer other than Christian schools. In other words, we are educating second or later choices in our schools. One reason for this is the traditional attitude of the people toward government, sedulously cultivated during the Meiji era through the Government's paternal policy in the development of the country. Government enterprise has naturally been looked upon as superior to private enterprise. (Whatever may be the case in other departments of life, it is a fair question to ask whether, as a matter of fact, this universal prejudice has not been supported by the facts in the case of education.) The fact that the school is a Christian school and is to that extent a "different" school is also undoubtedly a contributing cause. Add to this the fact that the word "Mission" has come to be associated with foreign religious influence and it can be readily seen why it is that "Mission Schools" are not looked upon with favor by many Japanese educators—particularly in the primary schools. In any case, the num-

ber of entrances from a given primary school into a government middle school contributes to the relative standing of that school and this tends to make the primary school authorities, in many cases, exert pressure upon students and parents in favor of the government school as against the Christian school.

It should also be pointed out that the lack of a Christian University of the grade of the Imperial Universities and offering the courses available in these universities, which makes it necessary for our graduates to enter government universities rather than a university within our own Christian system, if that term can be used, affects the situation very materially. A student intending to go to the University will naturally try to enter a school that leads more directly to the University and will not take his chances with a Christian school which offers no special convenience for entrance into the Higher Schools leading to the Universities.

So far as it is true, therefore, that the Christian school is depending on second or later choices for its students there will be a place for our schools so long as government schools are insufficient to accommodate all the students. In order to get some idea of the situation as regards secondary education—and in this article we have confined our study largely to this field—we secured reports from 45 boys' middle schools and 39 girls' high schools in Kanagawa Ken, Osaka Fu, Hiroshima Ken, Fukuoka Ken and Nagasaki Ken. We selected these districts because of their distribution and differing character. The reports for the different sections all show the same tendency, so that summaries will be sufficient.

FIGURES FOR 45 BOYS' MIDDLE SCHOOLS

Year	Applications for Entrance	Per Cent	Entrances	Per Cent
1926	16,041	100	8,313	100
1927	15,569	97.05	8,524	102.5
1928	14,211	88.5	8,760	105.3
1929	12,916	80.5	8,740	105.1
1930	11,794	73.5	8,520	102.4

FIGURES FOR 39 GIRLS' HIGH SCHOOLS

1926	11,695	100	6,023	100
1927	11,588	99.08	6,201	103.0
1928	10,167	86.9	6,333	105.1
1929	9,678	82.7	6,375	105.8
1930	9,814	83.9	6,413	106.4

It will be noted from these figures that the decrease in applicants for both boys' and girls' secondary schools of this type is marked. The number of applicants for entrance into girls' high schools in 1930 is 83.9% of the number in 1926, while in boys' middle schools the percentage is 73.5% or a bit less than three-fourths. On the other hand the number of students actually entered has increased in both cases, in the case of the boys' schools by 2.4% and in the case of girls' schools 6.4%. In other words, on a decreasing demand, a larger supply has been forthcoming.

It will be interesting to compare with this the tabulation of reports which we have obtained from 9 Christian middle schools and 23 Christian girls' high schools.

FIGURES FOR 9 CHRISTIAN BOYS' MIDDLE SCHOOLS

Year	Applications for Entrance	Per Cent	Entrances	Per Cent
1926	4,128	100	1,740	100
1927	4,971	120.4	1,780	102.2
1928	4,401	106.6	1,789	102.7
1929	3,448	83.5	1,636	94.02
1930	3,408	82.5	1,396	80.2

FIGURES FOR 23 CHRISTIAN GIRLS' HIGH SCHOOLS

1926	4,381	100	2,489	100
1927	4,773	108.9	2,603	104.5
1928	4,530	103.4	2,520	101.2
1929	4,286	97.8	2,437	97.9
1930	3,865	88.2	2,299	92.3

The falling off in the number of applicants for girls' high schools is not quite so marked as that for government schools of the same grade, but the

decrease in actual entrances—at the point where the real situation appears in our schools—has been from 104.5% at the highest point in 1927 to 92.3% in 1930, whereas in the same period the government schools show a slight increase. The situation shows up more critically in boys' middle schools, where applications have fallen off from 120.4% in 1927 to 82.5% in 1930—a drop from 106.6% to 82.5% taking place in two years—while actual entrances dropped from 102.2% to 80.2% in the same period.

To recapitulate the situation as regards actual students entered: in the Christian girls' high schools entrances in 1930 were 7.7% less than in 1926, whereas in the government schools of the same type during that period entrances increased 6.4%; in the boys' middle schools against an increase of 2.4% in the government schools the Christian schools lost 19.8%.

A much more detailed study would be required for absolutely safe deductions but, taking the situation by and large, it looks as though so far as secondary education is concerned we were squarely up against the necessity of improving our position or reducing the scope of our activities. We ought not to be content with a second rate position in the educational system, in any case, but it would appear that under present conditions it will be disastrous to continue to do so.

If it were practicable, the organization of a university offering the courses now given by the Imperial Universities or private universities, thus making the Christian educational system a complete system by itself, would undoubtedly do a good deal to improve the situation for our schools. This, however, while very desirable, is not an immediate practical possibility. Our own opinion is that the only immediately possible way to secure a future for our schools is to make the schools that we have more distinctive educationally. Where this has been

done, even in a modest degree, the Christian school has no lack of applications for entrance.

The question then arises is there such a thing as a distinctive type of education which, as education, can be called Christian as distinguished from secular education? The Jerusalem Meeting has helped to clarify this issue and recent books such as those by Dr. Albert Coe and Canon Raven have contributed to the discussion. This question must be clearly answered before we can expect to develop a distinctive type of education.

Stated rather badly, it is our opinion that the Christian schools in Japan have, up to the present time, answered this question in the negative. We have tacitly said that our *school* was Christian but that our education was simply education. We have used secular education as bait with which to gather together impressionable youths to whom we could then preach. Given the school we teach Bible to, and hold religious exercises among those in attendance upon the school. During 28 or 29 hours a week we are educating and during 2 or 3 hours we are *Christian educating.*

Questionnaires are a nuisance, all the more so if badly prepared. Our recent effort, to which most of our colleagues made faithful reply, was of the latter variety, we fear. We hope we will not receive too many brick bats if we make use here of the replies we received. We asked the question, "What relation do you understand the religious work in your school to bear to the regular teaching work?" More than thirty schools replied and the total number of statements made amount to 79. Of these, the larger number—31—simply mentioned Bible teaching, chapel exercises, voluntary group meetings, evangelistic meetings, etc. In these cases, the implication is quite clear that the relation is of the character that we have mentioned above, that is, the extra activity that saves the school from being secular and makes it Christian. Seven stress

the fact that the religious work is of equal importance with the regular teaching work or vice versa; that the religious work should not be neglected or that the teaching work should not be. Here, too, the religious work and the regular teaching work appear to stand off in the mind as separate departments, both of which are equally important. Five distinctly say that the religious work is the necessary additional activity of the school work that gives the fully rounded personality, or that makes the school life a unity, or joyous, or which gives the real object of study and makes study valuable. In these cases, the emphasis seems to be on the secular education which is the real end of the school, and Christianity appears to be one element in it to round it out and make it worth while. Nine say that the subject teachers are Christians and influence the students or bring in references from the Bible in the teaching of secular subjects, thus using every period as an opportunity of preaching Christianity. Here, surely, we have the exact confirmation of what we have been giving above as our definition in practice of what a Christian school is.

There are eleven replies that speak of a Christian atmosphere that must permeate the whole school, of the fact that Christianity must be foremost, that every subject should be taught with religious ideas in the background, of education from a Christian standpoint, that "our regular teaching *is* religious work in that it is done with the religious motive. The so-called religious work is the fruit of the teaching work." These eleven replies point in the direction of a distinctive type of education which is Christian and which will determine methods used in all subjects in the curriculum as well as in all extra-curricular activity, in short, to an answer to the question, "What is Christian Education?" The great majority of the replies, however, (if we have interpreted the replies incorrectly, we hope we will be set right) only confirm our thesis that up to

the present, as Christian schools, we have not developed a distinctive type of education that could be called Christian education.

We believe, further, that it can be substantiated that our traditional view of the school as an evangelizing agency using secular education as a means to that end, rather than as an educational institution the whole educational process of which is in itself evangelistic, has resulted neither in good educating nor in good evangelizing. We cannot discuss the latter point here but we would like to have something to say about the kind of educating we are doing in our schools at present.

Let us refer again to the questionnaire. We asked each school to characterize the method used in that school suggesting that replies be made, using such phrases as "lecture method," "recitation method," "project method", "Dalton plan", etc. Under this head there are 46 different replies. Of these three reply that they have no method; two that they use all methods; one a little of each; one that they use the "conversational method"—probably the Socratic method; two mention some use of the project method in connection with the lecture and recitation method; two have begun using the project method in one or two subjects or hope to do so; two have the whole school in the Dalton plan either one hour a week or every afternoon; while 33 use either a combination of the lecture and recitation methods, or the lecture method alone or the recitation method alone. With the exception of the two schools trying the Dalton plan and the two or three that are hoping to try it or that are trying the project method, the remainder either use no method at all, or all methods, or the recitation or lecture method. The large majority, then, are in the lecture or recitation stage of development. This, one can imagine, means that in the majority of cases the teacher lectures, the students listen, or the teacher lectures and the students recite what was lectured, either in the

next class period or at the end of the term in examinations. If not this, the student cons the book and reproduces the content of the same either in the class period or at the end of the term in examinations. If this is not a fair inference from these replies, here again we hope to be corrected.

We are all aware that a major revolution has taken place in education during the past few decades. This movement has not been confined to one country. It is taking place in certain quarters in Japan, as Mr. Obara's book on New Schools (*Shin Gakko*) testifies, as well as in Europe and America. In passing, it should be pointed out that in Mr. Obara's book not one "Mission" school is noticed.

One outstanding feature of this revolution is the change from subject matter to student taught, from the teaching material to the person to be educated and hence the effect of the use of a given teaching material on that student. This change of emphasis has come about for many reasons, but one large contributing factor was psychological studies, which gave a clearer understanding of the learning process and which, furthermore, abolished the doctrine of the training of mental faculties and established in its place the doctrine that the transformation of knowledge into power and the transfer of power to unnumbered new fields of interest do not take place automatically. This is not the place to discuss such well known matters, but a maxim of this movement is that we learn only by practicing and only by practicing that thing. In other words, the teacher cannot short circuit experience. The student must learn for himself in practice, he must acquire power to do by doing.

This comparatively recent change of emphasis has rewritten curriculums in many school systems, has brought about an entirely different use of subject matter, a revolutionary change in class room

procedure and a whole new definition of educational aims.

Where has this movement left the lecture method and the recitation method, which according to the reports of the persons in authoritative positions in our schools, are the prevailing methods used in these schools? It is scarcely necessary to answer this question. A book written more than ten years ago in America, but still a standard, in discussing various types of class room procedure, mentions the lecture method but says that this method alone will not be discussed because it is no longer used. With regard to the recitation method, the author has this to say, "the common practice of using the class room period for mere repetition of material learned from the text book is one of the most pernicious sources of waste and lack of interest to be found in schools."

These methods are quite evidently survivals of the time when it was thought that it was the business of the educator to transmit certain kinds of knowledge or to hand on certain intellectual concepts.

In view of these facts, perhaps there is justification for the remark of a man highly placed in the Japanese educational department that except for the religious teaching of the "Mission" schools, he did not find in them any worth as educational institutions.

Now the main emphasis of this new movement, as we have said, is upon personality development. A study of the different statements of the revised aims of education in America will make this quite evident. But the type of character sought is not the static kind, moulded according to certain preconceived notions of the present generation of educators, but a personality that is able to develop and grow from within, form new ideals for new times, make new applications of those ideals in new situations and that will be able to carry out what is found to be right and proper to do

in these situations. This sort of personality is to be the aim not of the personal guidance periods only, but the method by which the student is led to use each type of subject matter must aim to accomplish this definite result. The method used thus becomes perhaps the most important thing in education and the resulting abilities, attitudes and insights—self-attained and self directed—become the result to be obtained by the use of the method.

Since the main emphasis of this new movement is upon the development of personality and in view of the Christian emphasis also upon the value of personality—and that too a dynamic personality rather than a static one—is it not a fair question whether after all so-called secular education—as education—in so far as it has been able to carry out the ideals of the new movement, is not more Christian than the type of education prevailing in our Christian schools in Japan?

At any rate, it is clearly the duty of the Christian school to adapt the more recently discovered scientific principles governing true education to the Christian aim of developing Christian personality. The Christian content of our education is not to be viewed simply as content to be transmitted in one department of the school, but a spirit which is to control the whole educational process. Once this is clearly understood and actually developed in practice a distinctive type of education will result, which will prove to be of inestimable value to any country. It is at this point that the Christian school can make its position secure in Japan to-day. This is to be done not by making the school less Christian but more so. As the Rev. J. W. C. Dougall, in his valuable study of "Religious Education in Africa," has expressed it, "Our religious work more educative and our educational work more comprehensively religious", is to be our aim. Not by giving the same type of education as secular schools with one hand and with the other giving the student the

Christian dynamic that will, if properly conceived, destroy the frame work of the education thus given, but by making the Christian dynamic the motive power and the controlling principle in the whole educational process. We believe that a school of this type—a true Christian school, may we say—would be so indispensible to the country that there would be no difficulty about securing students.

Our thesis, which we have only given in outline in this paper, is that the Christian school in Japan is fast in the way of being in a position where it must needs become distinctive in order to survive; that it is not distinctive at present and in its educational technique farther from being Christian than the more advanced among the secular schools; that the whole question of Christian education—its aims and its methods—requires earnest study and fearless experimenting in actual practice, that a type of education may be developed that is in itself Christian and which will make the Christian school a unified and organic whole pointing, in the so-called secular subjects as well as in its religious work and extra-curricular activities, to the one aim of the development of Christian personality. To quote again from Mr. Dougall's suggestive essay, "Our task is not simply to learn how to teach religion better—but to see 'how the Christian religion can be made an integral part and a supreme motive in the complete education of childhood, youth and adult life.'"

CHAPTER VIII.

CHRISTIAN SOCIAL WORK IN 1929

Mildred A. Paine

Social work includes any work which is done to relieve the distressed from their difficulties, to bring the life of the individual or of the family to normal conditions, to prevent harmful influence of society, and to better social and living conditions. Such is social work as defined by the international social conference of Paris, 1929.

The object of this paper should be to set forth the extent to which Christian forces in Japan relieved difficulties, prevented harmful influences of society and lifted social conditions, during 1929. It is, however, a recognized fact that the Christian bodies of Japan are not a true measure of the Christian forces. As Professor Namae says, "Much government social work is carried on by Christians but is not counted as the work of Christian bodies." Six of the most influential men of the Social Bureau of the Home Department of the Government are superior Christian characters. On the other hand, the Christian Church to-day is often rightfully charged with being unsocial, unbrotherly, un-Christlike. Stanley Jones' searching criticism of the Church is relayed through Volume III of *Friends of Jesus*: "The church is behind closed doors for fear; behind closed systems of thought for fear of the scientist; behind closed economic systems for fear of offending wealthy contributors; behind closed doors of race exclusiveness for fear of losing white prestige; behind closed doors of national isolation for fear of being called unpatriotic." Who

shall venture to mark the boundaries between Christian and non-Christian?

There are great movements focussed on the uplift of Japan's social life: The Temperance Movement, The Purity or Abolition Movement, The Kingdom of God Movement. There are commissions earnestly, seriously seeking the Way of Jesus as they drive through storms of materialism and cut barbed barriers of competition.

The Kingdom of God Movement

A star of hope appeared in 1929 when the Church of Japan pledged itself to the establishment of the Kingdom of God in Japan. Of the Kingdom of God Movement Dr. Axling writes: "It is centered around Kagawa Toyohiko, Japan's most outstanding Christian social worker, writer, Christian mystic and evangelistic crusader. The Campaign, however, is under the immediate direction of a Central Committee representing the entire Christian Movement of Japan.

"This Campaign has fired the imagination and aroused the expectation of the Christian forces of this land as no movement has done during the writer's almost thirty years of residence in Japan and promises to be one of the most creative movements ever launched here."

The Movement, as defined by Dr. Kagawa, has three aspects: (1) Evangelistic, (2) Educational, (3) Social. The objective from the social side is the establishment of "Economic Christianity through promotion of co-operatives by Mission Boards, Missions and Japanese Churches in one nationally coordinated system, with international assistance to set it in operation."

The Christian forces of Japan by pledging themselves to this campaign are pledging themselves to a movement for the revival of love, a revival of love put into practice. "The Incarnation of Christ must

be realized. To-day we must visually see the flesh of Christ. Where? In sacred society!", cries the prophet leader of the Movement.

The National Temperance League in 1929

The National Temperance League during the year held its tenth national conference in Sapporo. It sent petitions to the Minister of Education, to the Minister of the Home Department, to the Education Division of the Social Bureau and to the Board of Police, urging their support in four ways: the study and survey of alcoholic problems, the encouragement of scientific education concerning the evils of alcoholic drink, the building of public opinion among teachers and students, the raising of the age limit of the anti-juvenile drinking law. (A bill is already under consideration to raise the age limit from eighteen to twenty-five.)

The League made the great earthquake memorial day into a Temperance Day. Miss Topping writes of the preparatory demonstration: "Two thousand Japanese lanterns—lighted and militant—they marched lustily in procession from Shiba to Hibiya Park, the night of the last day of August, carried by singers of Kagawa's Temperance Anthem. Joined there by a lanternless audience of another thousand, the whole assemblage heard Kagawa and others on the genuinely popular subject of national prohibition."

The League set its goal for one temperance unit in every village, steamship, station and factory. Through posters, pamphlets and its two monthly papers (*Kinshu no Nihon* and *Kinshu Shimbun*), it has enlightened the mind of the people and created a new public opinion. Over forty young men's societies in the various colleges and universities, besides high government officials, are actually supporting the League. It counts 1,685 organized units in its body.

The Kyofukai

The Kyofukai, or W.C.T.U. of Japan, with its objectives of National Temperance, National Purity, and World Peace, set five stakes for 1929 and attained these goals: It increased itself by sixteen new local unions.

It carried on its scientific educational campaign in 25,000 primary schools.

It put new zeal into its preparation for woman's suffrage.

It sent two delegates, one to Washington and one to London, carrying 180,000 signatures on its petition for permanent world peace.

It set out on its second four-year campaign for purity and raised forty thousand of its one hundred ninety thousand yen budget for the abolition of licensed prostitution.

The Abolition Movement

The Purity Society successfully opposed plans to build licensed quarters in five different towns: Moji, Okaya in Nakano, Sano Machi in Tochigi, Morioka and a town in Shiga Ken. Morioka's governor after the drive of this force for righteousness withdrew his once-granted permission to build a new quarter. For abolition of licensed prostitution the Society sent petition to the Diet bearing 26,407 signatures. Fifty-seven of 466 members of the Diet voted in favor of the petition.

In twenty prefectures associations for abolition-agitation have already been formed and, as a result of their work, votes in favor of abolition within the prefecture have been taken in Saitama, Fukushima, Akita and Niigata. Fukui also voted but here it was for national, not prefectural abolition. Niigata was added to the list in 1929.

So far abolition has not been effected in any prefecture but pressure is being brought to bear on governors to carry out the wishes of the prefectural

assemblies. In Saitama, a petition movement among the villages round the licensed quarter is going on. It is hoped that by this means the governor may be induced to act. Agitation associations have been formed in Akita, Miyagi, Fukushima, Ibaragi, Tochigi, Nagano, Saitama, Tokyo, Kanazawa, Yamanashi, Shizuoka, Fukui, Kyoto, Osaka, Hyogo, Okayama, Hiroshima, and Ishikawa.

In the next five years it is planned to form agitation associations in every prefecture and to press for the final abolition of the licensed system throughout the whole nation.

A Japanese Copec

Actualized by a central committee representing the Christian forces of the country there burst a prophetic sign of a Japanese C.O.P.E C. Churches of eighteen denominations co-operated to put on this National Christian Social Problems Conference. Dr. Kagawa held high and clear the life of Christ and the life of Paul, patterns for social workers. Mr. Katayama of the National Committee of the Y.M.C.A. and General Secretary of the Japanese Federation of Labor, stated the platform of the Social Democrats. Professor Kenji Sugiyama of Waseda reported on Student Thought. Rev. Motojiro Sugiyama described the Rural Situation. Professor Namae gave a study of the Problem of Industry, Factory and Domestic. Information, inspiration and vision caught at this conference struck directly to the heart of eighteen Christian bodies rousing men to put on the social mind, the mind of the brotherhood of the early Church.

Co-operatives

The prodigious work of Dr. Kagawa can hardly be hinted at. Four social centers in Kobe, Osaka and Tokyo; Consumers' Co-operatives; Students' Co-operatives, Labor and Peasant Movements have

sprung up in the light of his vision and love. His original writings carry his influence far beyond measure. His translations from other languages are creating a Kingdom of God Movement Literature for Japan.

Of the Honjo Settlement's significance one catches a glimpse from its 1929 report of achievments:

(1) Dr. Kagawa's appointment to the Tokyo City Social Bureau was the first achievement of the Honjo Settlement in 1929. It took place in time for him to begin work August first—Kagawa did not ask for an increase of the amount the City appropriates to his bureau. He, rather, planned to reduce the already small proportion of the Social Bureau funds which come from direct donation, and to make the institutions, even more fully than at present, self-supporting. His hope has been to put the social work institutions on a co-operative basis. He divided the population into three main groups,—the rich, the middle class and the submerged. The rich need no social work, the submerged must continue to have it given to them; but the middle class, whose monthly income for a family of five or over is from eighty to a hundred and fifty yen, these middle class people can pay a small sum monthly for membership in co-operatives, and the social services now on a charity basis can thus be made of, by, and for, the people. To thus democratize the social services will, of course, make them more popular, more patronized by self-respecting people.

(2) A new law for CO-OPERATIVE UNEMPLOYMENT INSURANCE was passed for the city of Tokyo on December 27, 1929.

(3) Mr. Kidachi of Honjo organized a school for the training of workers in the LABORERS' CO-OPERATIVES and has proved himself an expert on the Co-operative System.

(4) The development of the CREDIT UNION PAWN SHOP in 1929 led to the appropriation of

Yen 100,000 by the Mayor for the establishment of eleven more Credit Unions of the same model.

(5) In addition to those already under way in three universities (Waseda, Taku Shoku, Imperial) STUDENTS' CO-OPERATIVES were started in Rikkyo Dai Gakko, and Meiji Dai Gakko in 1929. The membership altogether reaches nearly 4,000. "We want to teach the forms and regulations of the New Society. . . . . Through this vehicle we want to teach a new economic system throughout Japan. Graduating from the colleges the students can spread the gospel of the co-operatives even to far distant villages, instead of the Class Struggle," writes Kagawa.

The Poor Always With Us

Besides these movements directed at the uplift of the social well-being of Japan there is the work of mending and curing and relieving. Preventative work cannot separate itself from the curative. Health cannot be built and insured while disease exists.

Sufferers of White Plague

Professor Namae of the Social Department of the Japan Woman's University quotes that 85,502 from pulmonary tuberculosis, 4,723 from tuberculosis of meninges and central nervous system, besides 22,868 from unclassified tuberculosis die annually. The number of tubercular patients is estimated to be ten times the number who die; that is, 1,140,930.

The White Cross Society is a body for fighting this disease. Through its monthly magazine, *The White Cross*, through other publications and lectures it seeks to educate the people to help themselves fight the disease. In its Open Air School it is providing regular school opportunities for weak children, and directing health measures in the homes

of these students. Through clinics it is giving free examination and treatment to tuberculous patients. By its sale of Christmas seals it announces a great need to masses of people. But yet it has made only a beginning. Should the members of the Christian bodies of Japan face the facts with a united force they could easily prevent much of this unnecessary suffering.

The Blind

Latest statistics report 84 schools ministering to the blind in Japan. Five of these are reported by Christian bodies. In a single year, of 2,653 registered blind children of school age, only 351 entered school. The Missionary Society of the Church of England in Canada in its Gifu Kummo-in is helping 49 boys and 19 girls to become useful citizens. The principal could say to his graduating class: "There are many physically fit persons in Japan without work to-day, but all blind people who have had proper training can make a living, and need not worry about unemployment." In the school the Imperial Household and the Department of Education as well as the local government give support.

Dr. Draper reports of the Yokohama Kummo-in: "Eleven of the 31 children of the school are entirely dependent upon school funds for support. Two hundred yen will provide for one child for the school year of ten months."

Besides these reported many other blind schools have sprung up and are being supported in many ways by Christians. Recently, stimulated by the visit of Mr. and Mrs. Rufus Graves Mather, the *Central Association for the Welfare of the Blind* has developed out of previous efforts in this line. The goal of this organization is to promote the cause of prevention of blindness, and to do everything possible for the welfare of the blind. It is attempting to centralize the various local associa-

tions, composed principally of blind people themselves, for mutual help.

The Deaf

Latest available statistics say 44 schools are serving 3,139 deaf in Japan. In a single year out of 6,525 deaf children of school age but 1,176 entered school. Of Japan's First Oral School for the deaf, which is directed by Christians, Mrs. Reischauer writes: "The enrolment for the past year in our school was 64 . . . . The outstanding advance was the starting of a middle school course for the first class graduating from the grammar school course." The influence of this school in the field of oral work is great. Teachers trained here have gone out to other institutions so that already within four years there are six purely oral schools for the deaf. Many more are gradually introducing this method.

The Lepers

Though the number of registered lepers in 1929 was only a little over 15,000 the actual number is estimated to be between fifty and sixty thousand. Of these 2,683 are in five government hospitals and 621 in private hospitals directed by Christians.

Dr. Oltmans writes: "To the private leper hospitals in Japan there was added in the course of 1929 a small beginning of a hospital in the outskirts of the city of Fukuoka.

"No Mission, as such, has any official relation to any leper hospital in Japan, nor any official obligation as far as I know, but the Kozensha, an interdenominational society of Christian Japanese and foreign missionaries, owns and operates the I-Hai-En, the Christian Hospital at Shimo-Meguro, Tokyo.

"One of the most encouraging and gratifying features of the work throughout the past year has been the widening of the circle of friends and

laborers both in Japan and abroad . . . . In April a Conference on Leprosy was held at Osaka under the auspices of the Social Welfare Bureau of Japan. One of the results of the conference was a general endorsement of a plan for the formation of a Leper Prevention Society among the Japanese. Such an organization is a practical recognition of the very important fact that by assiduous care and effort to instruct and assist the people in general, and specially those who are more nearly in danger of leprosy infection, much can be done to prevent the incidence and spread of the disease and thus decrease more rapidly the number of leper patients throughout the country.

"Pete" Banks,—A Prevention of Leprosy

"More than 4,000 of these banks were sent out during the year to the various schools in which the story was told . . . . The "Pete" bank movement is primarily intended for the gathering of funds wherewith to start a *Home For Untainted Children of Lepers*, somewhere in the vicinity of Tokyo. The fund in hand amounts to ¥835, an increase of ¥285 during 1929. . . . The only home of this kind now existing in Japan is the one connected with the St. Barnabas Hospital in Kusatsu.

"Among the present so-called modern and highly civilized countries of the world, Japan is the only one that still faces leprosy as an unsolved problem."

The Ex-Convicts

According to the Department of Justice statistics several hundred associations are doing work for ex-convicts. Of the Christian bodies, however, the Salvation Army only reports such work. 152 men passed through its homes during the year . . . . 1929 was the forty-eighth year of Mr. Taneakira Hara's tireless work in reform and legislation for protection of the ex-convicts. Though he did not

rebuild his Kanda Home after the earthquake he does continue his visits to the prisons and his contacts with those who need a strong friend . . . . Mr. Shimpei Homma in Yamaguchi Ken, a Christian business man, employs, along with his other men, ex-convicts helping them get a natural place in social life again . . . . Professor Sadachi Sato in the Imperial University often speaks in prisons and helps men find work . . . . Mr. Shirosuke Arima, forty years governor of the Kosuge Prison, a rare Christian character, has two reformatories for girls: Hodogaya Home in Yokohama and the Kosuge Home outside of Tokyo . . . . Mr. Masanosuke Kato is doing noble work in Nagoya . . . . Mr. Muromatsu is a well-known friend famous for his work in Kobe . . . . Dr. Caroline Macdonald says that because of the very nature of work with ex-convicts it cannot be reported. One cannot know the successes this side of heaven; newspapers advertize the failures. Finding employment for those who have served their term, befriending them, keeping in touch with them, lifting them spiritually into a new poise—these things cannot be written.

The Challenge

Besides the blind and the deaf, besides lepers and ex-convicts, there are unmentioned sufferers. Thousands are suffering from the present social distortion. Desire to compete has vanquished the will to co-operate. Desire for material comfort has choked the desire for moral values. Desire to possess has killed the capacity to create. Desire to control has smothered love. Over 350,000 in Japan with will and ability to work have not the opportunity. Their children are without food. The great middle class is being pushed into the group of submerged.—Not without resistence! Except relief be found poison will burst from festering hurts.

"What have Christians to offer?"

"A Church with closed doors!" or "The empty carcass of individualism!" come firing the answers of bitter truth from suffering society.

Except followers of Jesus reject entirely competitive methods and control motives, and establish in their places the method of co-operation and the motive to create, society will rush headlong into destruction. "Jesus' religion must transfuse the economic order with new life or die with it," says H. F. Ward. The challenge to-day is so to organize society that men can "grow *together* for *mutual* improvement."

Even here, where the annual income per person averages but ¥218, by CO-OPERATION it would be possible to rise victorious from under the iron hand of capitalism and establish a healthful society.

In the Church in Japan, more significant than its countless philanthropic institutions for welfare and relief, would be the will of the various bodies to face together the challenge, together to seek the method of Jesus, together to translate the ethic of Jesus into daily life, to realize in Japan the Kingdom of love. "The nineteenth century type of social work is out," says Kagawa. Philanthropy must take a subordinated place. We must "operate brotherhood." We must live the love of Jesus.

Conclusion

In this work of relief and prevention of evil, in this creation of a true brotherhood, the family of God, Christian bodies can take up the challenge just so far as they have achieved the social mind, the mind of Jesus.

CHAPTER IX.

WORK WITH BOYS

George S. Patterson

Christian work with boys is usually thought of as the individual and group work carried on directly with boys from twelve to eighteen or twenty years of age, by the church, the Young Men's Christian Association and other Christian agencies. There are certain tendencies in education and religion today which are changing this conception. Some of these tendencies are more clearly seen in America than in other countries but their influence is more or less universal. In Japan where the influence of American educational theory and practice is unusually strong, their force will undoubtedly be felt. Before outlining the present situation in Japan, a simple enumeration of certain of these trends will indicate some of the factors already influencing boys' work and suggest somewhat the direction in which this work ought to proceed.

1. There is the tendency to think of education as concerned with the whole life of the individual rather than with the intellectual phase alone. This tendency is reflected in the enlarging of the school curriculum to include many activities formerly carried on by other agencies. The building of gymnasiums in modern school buildings is a specific illustration.

2. The school is putting more and more emphasis on character education as one of its major aims. That this trend in secular education will have far-reaching effects on the work of the church is obvious. Conceivably it may result in opposition on

the part of school men to the encroachment of the church on what they consider to be the legitimate field of the school. Much more probably, however, it will result in appeals from educators for co-operation and active help from religious organizations. There are definite signs already in Japan of the appearance of this second result.

3. There is a strong tendency in many quarters to think of religion as the value side of all activities rather than to confine it to an area of special activities. The church is more and more concerned with what the individual does throughout the week. The inclusion of mid-week activities in the church's program for boys is a reflection of this tendency.

Where these three tendencies are present it is apparent that the aims of church and school are converging and that Christian work with boys takes on a new orientation.

4. A fourth tendency—perhaps the outgrowth of the first three—is increasing recognition of the need for correlating the activities of all community organizations in their approach to youth. Witness evidences of this trend in the establishment of Parent-Teachers Associations, the employment of teachers on school staffs for home visitation and the growing number of conferences between representatives of related agencies such as home, school and church.

5. There is less tendency to consider adolescence as a period specially marked off, with quite peculiar characteristics. Growth at this period is recognized as much more gradual than was formerly believed; and there is clear recognition of the strong influence of childhood on later life. Greater emphasis on the nine to twelve year old period and its inclusion in the legitimate field of "Boys' Work" may be regarded as outcomes of this tendency.

6. There is greatly increased emphasis on the need for dealing with individual behavior problems and of enabling the individual to make a satisfac-

tory adjustment to his social environment. This tendency is reflected in the presence of psychologists on school staffs, in the increase of psychiatric clinics to which pastors often refer their parishioners, and in the emphasis on personal interviews in Y.M.C.A. and church.

7. There is a widespread attempt to secure tests for use in the diagnosis of individual and group needs and measures by which to judge the results of our work in the field of human relationships. The development of this movement first in the educational field revolutionized procedure there and enormously increased efficiency. It is just beginning to make its presence felt in the field of character education.

The Present Situation in Japan

The present situation in boys' work in Japan may be referred to under two headings, first, the work that is being done by religious organizations, and, second, that which is being done under secular auspices. No attempt will be made to present a complete catalogue of activities and many significant pieces of work may have escaped the writer's notice. The list will, however, indicate the many-sided approach which is being made to the problem of the leadership of youth to-day, and will suggest also some of the more promising results.

I. Boys' Work Under Religious Auspices

1. **Church and Sunday School.**—It is difficult to estimate the amount of work which is being done for boys through the Sunday School or to appraise its value. The Sunday School Association reports the following figures:

	1928	1930
No. of boys registered in Sunday Schools	31,542	24,952
No. of boys in attendance	20,537	15,628
No. of girls registered	46,296	37,723
No. of girls in attendance	31,193	23,814

The very great variation in two years suggests that the figures are probably not complete. There are no figures to indicate the proportion of boys in the various age groups. Many churches now have departments for middle school students in their Sunday Schools and a few have church services of worship for juniors. The Association leaders feel that the attendance of middle school students at Sunday School is increasing but they attribute the failure to hold more of these older boys to the inadequacy of the teachers who are available.

The Sunday School Association has the Shonendan Program for boys prepared in 1923 and based largely on the Canadian Program. They report, however, that it is not being widely used.

Summer Vacation Schools are now conducted by a considerable number of churches. Forty-nine such schools were reported for the year 1928, varying in length from two to twenty-two days with the average length 8.2 days. The attendance for the 49 schools aggregated 2,714, varying from 9 to 422 with an average of 55.4. The courses of study covered a wide variety of subjects. Those most frequently mentioned were: Bible Study (26); Music (19); Worship (16); Exercise and Games (16); Handicraft (16); Review of School Work (15). No figures are available to show the number or the ages of the boys in these groups.

There is little organized boys' work as such being carried on within the denominations, but there are signs that it may soon become for some churches a specific department of work. The Mission of the United Church of Canada has recently appointed a committee on teen-age work and experiments are beginning in various centers with boys' groups. The development of camping for boys within the Congregational church is worthy of note. There are four camps regularly conducted by this denomination.

2. **Young Men's Christian Association.**—After

going through an experimental stage in which it largely concentrated its efforts in the Tokyo association, the Y.M.C.A. is now extending its boys' work to several other centers. The Tokyo work which was carried on for over five years in a small hut in Aoyama was productive of certain definite results. Methods of leadership training were worked out and materials produced for use in this field. Strong committee service on the part of laymen was developed. In building the program every effort was made to meet the needs and interests of the various groups of boys. With this approach no set program could be followed. The leaders met frequently to discuss their problems and program material was published from time to time in mimeographed pamphlets but not in book form. This indicates the emphasis which the Association feels must be placed on helping boys meet their present problems and suggests the undesirability of having all groups follow a predetermined and uniform program. Nevertheless the necessity is felt for having material which will be suggestive especially to less experienced leaders. A boys' council with representatives from all the groups has been a central part of the work and has taken a leading part actually in determining what the program shall be. Relationships have been established with boys' homes where many group meetings have actually taken place. Mothers' meetings have been organized for the discussion of the practical problems of adolescent boys. Through conferences of teachers the attempt has been made to establish a basis of co-operation and understanding with the schools, and Older Boys' Conferences with representatives from various schools and churches are held each year largely for the sake of the inspiration which comes through contact with the larger group. Camping has come to be one of the most interesting and promising of the Association's activities. So far the camps have been confined to short periods

of from three to ten days but plans are being made for a long term camp which shall serve as an educational agency during the entire school vacation period. Recently, in line with one of the tendencies referred to above, the work has been extended to include boys from the three upper primary school years.

This period of experimentation has convinced Association leaders of the possibility of holding the interest of boys in a religious organization over an extended period. A very large proportion of the members have continued throughout their stay in middle school and several groups have maintianed their organization for the sake of occasional meetings even after entering college. Most of the present leaders were former members of these boys' groups. There have been developed an intimacy of fellowship between leaders and boys and a spontaneity and freedom of expression among the boys which are educational values not sufficiently emphasized nor sufficiently often obtained by the present school system. With the conviction that results gained through such experimentation should be extended to the schools, groups have been established within certain schools for further experiment.

In addition to this work of the city associations, the regular Y.M.C.A. work carried on in Middle Schools has been extended to some forty-two schools. The program here is largely confined to the specific religious activities of prayer and Bible Study. Frequently the student officers of the various schools meet for counsel, and a summer conference has been established where boys and teachers meet for a discussion of the problems of the Association and the school.

Among significant Association activities for boys mention should be made of the International Camp for countries around the Pacific. The first of these camps was held at Unzen in 1929 with representatives of six countries around the Pacific. Repre-

sentatives of seven other countries whose residence is in the Far East also attended.

3. **Salvation Army.**—The Salvation Army has twenty-eight troops of Life Saving Scouts with a total of 375 boys enrolled. The program is much the same as that of the regular Boy Scouts, but attendance at Sunday School or Bible Class is one condition of membership. This has made it difficult to enrol large numbers of boys, although one object in organizing the work was to attract boys from outside. The movement has no official connection with the National Boys Scout Movement which is considered somewhat ultra-patriotic. Some dozen camps for scouts are held each year meeting for a week or more.

II. Boys' Work of Secular Organizations

1. **Regular Schools.**—A study recently made among eight middle schools in the vicinity of the Tokyo Y.M.C.A. indicates the extent to which schools are making provision to-day for students' activities outside of the regular curriculum. In all, twenty-seven extra-curricular activities are referred to. Half of these are physical activities such as base-ball, tennis and fencing, but a wide variety of other clubs is also mentioned including debating, music, English, art, horticulture, etc.

A similar study in fourteen Supplementary Commercial Schools (Jitsugyo Hoshu Gakko) shows that even such schools which are organized specifically for intellectual work do not entirely neglect other phases of education. Twelve extra-curricular activities are mentioned twenty-nine times, giving an average of more than two such activities per school. These are grouped almost entirely around social and intellectual interests. None of these schools makes use of Sunday for such work.

It is not possible to estimate accurately the number of bible study classes and discussion groups

which are carried on at schools by Christian organizations and individuals. It is recognized to-day that the Educational Department is not opposed to such organizations of students for religious purposes holding meetings at school if they have the approval of the school principal.

2. **Progressive Schools.**—Although the educators of Japan rank probably second to none in their knowledge of modern educational theory and practice, the schools where significant experiments are being carried on are pitifully few. Among boys' schools the prominence of Seijo Gakko is due in part to the isolated position it occupies although this detracts in no way from one's appreciation of the very significant work which it is doing. This school which was fully described in the Christian Movement of 1925 (pp. 209-212) recently organized two new branches known as Tamagawa Gakuen. The original purpose of having one of these branches as a middle school department for the somewhat retarded students at Seijo who were not able to benefit from the methods of instruction there, will probably have to be modified in view of the tendency for brighter children also to enter the school in the hope of using it as a stepping stone for entrance with the limited number whom Mr. Obara is admitting into the Jiku Department, established by him as a school for brighter children where he could experiment even more freely than at Seijo. At present in the second year of the experiment both departments are operating with half a day of school work, where under improved methods of instruction it is proposed to cover the required course, and with the rest of the day spent together in work and recreation. In the so-called school work a few classes are fixed, meeting together for instruction. For the most part there is individual study with help from the instructors when needed. To one who has grown accustomed to the way in which our

schools succeed in crushing the initiative and ardor of children, a visit to this school in the afternoon will be a source of amazement—to all it will surely be a source of satisfaction. There he will see boys in small groups working with zest and enthusiasm at the tasks necessary to our efficient living. There are altogether ten varieties of work. The boy spends three-quarters of his time at the task of his own choosing and one-quarter at other tasks in turn. Carpentry, Printing, Gardening and other Farming, Keeping Bees, Making Roads and Raising Mushrooms are some of the activities through which boys are developing wholesome attitudes to work and through which they are forced, though not unwillingly, to seek the information needed for living well. Here is education for life. A multiplication of such schools would demand an entirely new approach on the part of religious organizations to their task. The whole aim of the school is character education. Through the influence of Mr. Obara the principal who is a Christian the program includes daily morning worship on the mountain back of the school and regular groups for bible study.

3. **Shonendan (Boy Scouts).**—The Shonendan or Boy Scout Movement established within the Department of Education reaches more boys than any other single organization. This work follows somewhat the same lines as in the United States and England but with closer relationship through the Educational Department. The report for June 1, 1930 shows that there are 732 registered troops in 45 prefectures and districts with an enrolment of 71,920 boys. There are, of course, many troops carrying on a Boy Scout program without being registered at headquarters. The Scouts range in age from 12 to 18 years with the Wolf Cubs organization for boys from 8 to 12 years. As in the West there is a marked tendency for boys to drop out at 15 or 16 years

of age and there is no special organization for these older boys. Many of the troops are organized in connection with Buddhist Temples and some in connection with churches and Y.M.C.A.'s. The Konkyo religion is very active in organizing troops among its younger adherents. In some cases religious activities are carried on as part of the local Scout Program as there is no objection to this on the part of national headquarters.

The question of local leadership is said by the national leaders to be their most difficult problem. Most of the leadership is recruited from among primary school teachers with some businessmen and a few university students. All of the leadership is voluntary. Every year six or seven training camps for leaders are held, one a national camp for first class leaders and the rest district camps for second class leaders. The leaders pay all their expenses at these camps. Eleven officials are related to the work at national headquarters besides a very large number of directors who serve in a voluntary capacity. There are no district commissioners as yet.

In 1929 twenty-one scouts from Siam and forty-three from Sacramento, California, visited Japan and spent some days in camp with the Japanese scouts. A group of thirty-nine from Hawaii is expected this year. The popularity of scouting in so many countries offers an opportunity for building international friendships among boys which will undoubtedly be utilized more and more in the future.

4. **Vocational Guidance Agencies.**—There are some ten or twelve vocational guidance agencies for boys and girls in Japan operating more or less closely under municipal auspices. Probably the finest example of this work is that carried on by Tokyo-fu Social Work Association (Tokyo-fu Shakai Jigyo Kyokai) in its modern and splendidly equipped building near Iida Bashi in Tokyo. The work is divided into the two departments of Employment

Placement and Vocational Guidance. Only about ten per cent of those who come do so in the first instance to seek vocational counsel but even for the other ninety per cent the procedure is one of careful counselling with a view to leading the applicant to an understanding of his capacities and interests and to placement in the position where he will be most happy and productive.

Fifty boys and girls are interviewed daily by the ten counsellors of the Association. From November to March the numbers run from one hundred to one hundred and fifty. An average of one hour is spent with each applicant but many return for several hours of counsel. In addition to the regular counsellors, a Psychologist and a Medical Adviser are on the staff with regular consultation hours twice a week and other consultation as it is required. The best intelligence tests, vocational aptitude tests and other psychological tests are used by the Association with workers visiting the schools regularly to carry on a testing program among the larger number of children available there.

In addition to the work of counselling with applicants who come to the Association, five men are engaged daily in visitation work. One visits the schools; three are establishing contacts with employers; and one is constantly following up the boys and girls who have been placed in employment by the Association. The last named is considered a very important phase of the work. Contacts are maintained till the boys and girls are twenty years of age; at present the Association is in touch, through correspondence, visitation, and an occasional "consolation meetings," with 5,000 such boys and girls.

The Association has no official connections with religious organizations but many individual religious and social workers avail themselves of the Association's services. These services are entirely free of

charge both to the applicant looking for employment and to those seeking employees.

5. **Juvenile Courts.**—A report of the work of the Tokyo Juvenile Court appeared in the Christian Movement for 1924 (Pp. 201-208). Nothing much can be added to this report except hearty commendation of the steady volume of service which the two Juvenile Courts of Tokyo and Osaka have continued to render. Unfortunately it has not been possible to increase the number of courts since the establishment of the first two in 1923. The average number of cases examined by the Tokyo court alone over a four year period has been nearly 3,000, over ninety per cent of whom were boys. The ages of the boys were distributed as follows: Under 14—1%; under 15—3%; under 16—21%; under 17—29%; under 18—36%. The Tokyo court is now in touch with twenty-eight institutions to whom juvenile delinquents may be committed for care and training. Thirteen of these are Buddhist, six are Christian and nine are under non-religious auspices.

CHAPTER X.

RURAL GOSPEL SCHOOLS

D. Norman

The writer of this article feels great diffidence in attempting to describe something which he has not yet seen. He feels the need of them and has read and heard of them and hopes some day to see them fully established in Japan.

When Christian Evangelization began in Japan seventy years ago only a few port cities were open to missionary effort. Later the larger interior cities were entered and churches established. Now we are in an era when all the country is open and lies before us, if not ripe unto harvest, at least ready for the seed sowing. All the cities and larger towns have an average of seven churches each but half of the population of Japan lives in villages of less than 5,000, yet only one village in a hundred has a church or any kind of regular Christian service. The average area of a village is 14 sq. miles. The Christian forces, churches and missions, worked valiantly and boldly in the first lines of attack and entrenched themselves so deeply and securely in their bases that they have become almost immobile and find it difficult, almost impossible to move out into the villages. Substantial buildings for city churches and schools and various forms of institutional work had to be built and now must be maintained so there seems to be little if any progress in the direction of the needy, unevangelized portions of the Japanese people.

Robertson Scott in his splendid book, "The Foundations of Japan," writes, "I went to Japan to see

the countryman. The Japanese whom most of the world knows are townified, Americanized, Europeanized . . . . often elaborately educated . . . . Remarkable men. They stand for a great deal in modern Japan. But their untownified countrymen, with the training of tradition and experience, of rural schoolmasters and village elders, and as frequently of the carefully shielded army, are more than half of the nation." A survey of the industries of Japan and the proportions of the population engaged therein reported at the Conference of Pacific Relations in Kyoto last Fall stated that 52.19 per cent of the families of the nation are engaged in agriculture. In terms of individuals the proportions were 4.7 per cent more engaged in agriculture than in fishing, mining, manufacturing, commerce and in all the various departments of communication of the country combined. From the standpoint of numbers then the rural village folk are by far the largest class in Japan. This class is the dominant factor in the nation. Steady, strong, conservative, optimistic, "The Foundation of Japan" as Scott calls it, the rural community is the citadel which challenges the Christian forces and on which Christianity has as yet succeeded in making but little impression.

There are many preachers and pastors who are quite willing to spend a few days on an evangelistic jaunt out among the country villages, and then hurry back to the city, or are ready and willing to serve on a committee on Rural Evangelism. But there seem to be few who really love the soil and those that must work in it for a living. There seems to be a need of preachers who know something of farming and of improved methods and who can talk religion in terms of the simple everyday life of the farmer; who can study in college and read books and think great thoughts and still be unaffected and humble in life and win the hearts and influence the lives of the country youth. It is well worth

while to live in Japan long enough to know that there are some such pastors. They realize the value of Christ in relation to the rural individual and can express that evaluation so that the farmer feels that the Gospel of Jesus has real value and meaning for him. These preachers are getting audiences. Their means of approach are along the lines of the thinking of the countryman and woman. Unfortunately the training received by many of the theological students seems to speed them up so that they lose touch and sympathy, if they ever had it, with their country cousins. They have become urbanified to such an extent that it is martyrdom to them to have to live out in country evangelistic work and they will take the first opportunity to get into any kind of a city church.

If some Rural Gospel School or schools could be established which would help the preacher who loves the country to get an understanding of, and a touch with, the life of the country folk it would be well worth while. If such schools could be broad enough and made attractive for the country youth so that like the Folk High Schools of Denmark they would draw young men from the country aiming at the development of Christian character then they would be doubly worth while. The idea in a modified form has taken root in Shizuoka, Ibaraki and Yamanashi prefectures.

The writer counts it a rare privilege to have met some who have had such thoughts and purposes burning within their hearts and to have had a little to do in trying to work them out. But all that has been accomplished in his sphere of action has been to share in holding two institutes one of ten days in January, 1929, and the other of eight days' duration in January, 1930. These institutes were dignified by the name of Nomin Fukuin Gakko but one must exercise the imagination to think of them as Rural Gospel Schools.

Let us spend a day in the institute. All lodged

and ate together as one large family. At six a.m. promptly, they lined up and exercised, stripped to the skin except the loin cloth or with a few, a thin shirt. It was cold weather and in Shinshu where ice and snow are dominant for three months, but the young men did their half hour and kept warm and laughed as they went through the drill. Then preparation for breakfast. The quiet hour was observed. During the day there is much singing. It was hearty and harmonious, not from the standpoint of technique but from the standpoint of the spirit. The songs are not all from the church hymnal, they are mostly from "Aikan Kashu" by Hasenuma Monzo who seems to have caught the spirit which moved the men who founded the Danish Folk High Schools. His Magazine "Kojo Shuyo" has a considerable circulation. His ideals are expressed in the mottoes, "Ryukan Tanren" and "Dōbō Sōi." (Sweat by Exertion, and Brotherly Love. Those who wish may give their own translation of the mottoes). The songs are national in spirit but are permeated by Christian thought. There are study periods with ample time for discussion and for reading or examination of the various charts, diagrams, notes written on blackboard, etc., used by the speakers. Bible expositions and sermons are on the program, but we do not think of the institute as primarily an evangelistic effort. It is rather an attempt to understand life in all its relations. We feel that life is not to be feared nor are its duties to be shirked, but life is a great and glorious privilege and to understand it and meet its claims is the way to true success. God loves us and plans our development, but in harmony with laws that are for our good and that contribute to joy when we know and seek to live in harmony therewith. Fellowship with God will lead to self-mastery and self-devotion to the highest end of life. So addresses on Temperance, Purity and Social Reform, Home and Social Life, National Problems as well as International

Questions are on the Bill of Fare. Marriage and Divorce, Thrift, Diet, Child Training, Folk High Schools and Rural Reconstruction in Denmark were on the Program under various titles. The hope was that those who enrolled and attended would see that the entrance to the Christian Life is an initial act which opens up the life of the individual to the unfailing power of God as revealed in Jesus and that this leads to an experience of conscious unity of life with God and with one's fellow-men in a ministry of service for others under the leadership of Christ.

One who came for two days as a visitor wrote thanking us for the opportunity of visiting the school. He is an experienced teacher, a Christian of 25 years standing. He said that he found the spirit of Christ manifested to a wonderful degree in the school. One of the students wrote "I went without faith, knowing nothing of Christian teaching, but by the second day I found a warmth of friendship, a brotherhood, and a love that I had never known before. I am resolved to continue the spiritual life that I found there." Another wrote saying that he had never been to a church nor heard a Christian address before. But a week before attending the school he had called on the pastor of the church in the town nearest him and made inquiries about the school and its requirements. Then he decided to attend. This young man went to the same church some days after he returned from the school and made known his desire to live a Christian life. One from a village in a very remote mountain locality wrote, "I was greatly impressed by the spirit of love and high ideals which I found. I am resolved to put into practice what I have seen and heard. I want to go again and learn more. It is better than anything that I ever thought." Such are a few of the testimonies from those who attended our simple and

feeble effort. All who shared in the work of the two schools, a year ago last Winter and again in 1930 agreed that the second one was the better of the two, though the attendance was less.

We received valuable assistance from the local Agricultural Experimental Station. We were invited to bring the students and see all that could be shown them. The physical teacher from the Station came daily or sent some one competent to take his place to give us the morning physical training. The method followed is practically the same as in Denmark and Sweden. The teacher also used illustrative charts and gave explanations on health and care of the body. The city offered us the use of the city Physical Training Hall, a very fine new building but we preferred to take the morning daily dozen in the church where we ate and slept and studied together. We showed our appreciation of the city's kind offer by going one morning, meeting and exercising with others and expressing thanks for the use of the Hall.

Those who attended paid their own cost of travel, brought their bedding or paid for hiring it, brought food and cooked in common or paid for their share, so the expenses were reduced to a minimum. The local pastors who assisted by leading the singing or giving an address or a series of studies, received no honorarium, by previous mutual agreement all worked together for the success of the school. An old woman was engaged to keep the kettle boiling and help prepare the food and all joined in a fee to meet such common expense though it did not cover everything. Speakers from outside, of course, were given the usual honorarium.

Some have asked, how we get young men to attend. The constituency is prepared by Newspaper or Correspondence Evangelism and the literature which we circulate through our own immediate field

of North Shinshu. Several articles sent out for two or three months informs those who read our literature of our plans and prepares the way. Notices are inserted that applications will be received up to a certain date. Each time we have had all the applications that we felt desirable. We did not want a crowd. About twenty is what we thought an ideal attendance. The first time we had more than that number. Less than half of them were Christians though all had been receiving literature and were on our mailing list.

Some say, "Is not eight or ten days too long? Would not two or three days do as an experiment anyway?" Our experience and judgment is that such a short period school is not an experiment at all. If those enrolled are largely non-Christians and unacquainted with each other then eight days is about the minimum of time that should be planned for. This should include two Sundays and good devotional services of worship. A well organized Sunday School should also be on the program for Sunday. The Sunday's program should be quite different from that of other days. It should be spiritually helpful, educational, inspirational, impressive and free from all that might seem to be dull, perfunctory or depressing. Life and Light might well be our mottoes in planning for the Sundays.

One very desirable result is that the pastors who assisted have been helped to a more rural mind or attitude. They see more in the rural work than formerly. Another marked result is that those who attended have been inspired to work for Christ and they find ways and means of doing so.

Many of the things that are being done by these will not figure in annual reports of conferences, presbyteries or synods but they are recorded in the Book of Life and those concerned are content therewith.

For the benefit of any who may wish to study the subject of the Danish Folk High Schools, and it is a profitable and interesting study, we would recommend "The Folk High Schools of Denmark and The Development of a Farming Community" published by the Oxford University Press.

Also for the songs referred to above address, Mr. Hasunuma Monzo, 668 Sendagaya, Toyotama-gun, Tokyo-fuka.

CHAPTER XI.

NEWSPAPER EVANGELISM 1928-30

W. H. Murray Walton

During the two years under review two things stand out prominently in the world of Newspaper Evangelism. These are a decidedly more friendly attitude on the part of the press to the insertion of Christian articles, and a development of the Newspaper Evangelism Movement all along the line. Nevertheless the development is still wholly unequal to the opportunity.

With regard to the former, the more favorable attitude on the part of the press to religious matters, special mention should be made of the Osaka Mainichi, a paper with a daily circulation of a million and a quarter, which has frequent religious articles, the Tokyo Nichinichi, its sister paper with a circulation of over a million, which now has a religious section nearly every Monday, and the Yomiuri Newspaper with a circulation somewhere approaching a quarter of a million, which has a daily religious column, and a full-time editor in charge. In all these three central papers Christian writers receive a generous share of space, and in at least one case the editor responsible is a Christian. No plan, however, has as yet been worked out in any of the above three papers for "follow-up" work as a result of the articles. For a time the Yomiuri had a small inset advertisement, offering further information, but the charges were out of proportion to the results obtained and it was discontinued. The Seikokai, however, has a short weekly religious advertisement in the Tokyo Nichinichi, which produces from one to two hundred applications a week, and serves to shew

readers of that paper where they may apply for more information.

In addition to the above three central papers Christian articles, some as articles pure and simple, others as advertisement, appear in about twenty-five other papers throughout the country. Indeed applications are now coming in from papers for Christian material. Nevertheless the above figures do not represent more than 10% of the total field.

During the period under review one missionary undertook to supply papers with regular material provided they would use it, and as a result Christian articles appeared for a short time in over fifty papers throughout Japan. But the plan was discontinued owing to the difficulty of obtaining material. The experiment, however, served to shew the possibility of expansion in this direction.

In 1926 the Newspaper and Correspondence Evangelism Association was formed by those interested in this form of work. Its immediate object was the interchange of literature and ideas. A Conference was held under its auspices in 1928 at Omi, Hachiman, which proved of such value that it was repeated again in 1929. At this latter conference the old N.C.E.A. gave place to the new Japan Christian News Agency. (*Nihon Kiristokyo Tsushin Kyokai*), with Mr. Hampei Nagao, M.P., as Chairman, Rev. M. S. Murao as Secretary, Rev. W. H. Murray Walton as Treasurer, and Dr. Kennard, Mr. Tsukada and Mr. Yoshida as additional members of Committee. The purpose of this new body is not only to continue the work of the old, but also to develop the whole movement, by (a) securing a regular supply of good articles for use by the different affiliated branches and also such papers as care to use them; (b) negotiating with the several papers on behalf of affiliated branches; (c) making such other necessary plans as the situation demands for the development of the work. Of course, a programme of this kind requires money, and for the first six

months of its existence the Committee has been busily engaged in raising it. Sufficient funds have now come in to justify a beginning being made, in the hope that after six months' trial the results will justify the experiment and produce sufficient support for its continuance. A full time secretary has been secured and in addition Rev. M. S. Murao is giving a proportion of his time to this work. There is no doubt, however, that if a sum of ¥1,500 per annum were in sight for three years, the Agency could be placed firmly on its feet and be in a position to make a substantial contribution to the work in Japan.

During the period under review there has been a gratifying increase in the number of centres where Newspaper Evangelism is being regularly carried on. Today such centres number close on twenty, while a few more should be opened within the next year or two. It is only fair to add, however, that the bulk of the work is still shouldered by three of the larger branches, the Tohoku New Life Hall, the Seikokai New Life Hall and the Fukuoka New Life Hall respectively. Of the 12,000 applications received annually, three-quarters are handled by these three offices. Of these various branches the interdenominational group in the north have reorganized with the Tohoku New Life Hall at Sendai as their central office and with certain branch offices; the Seikokai New Life Hall has opened its first branch office in Niigata Prefecture, and another is contemplated in the Kanto. Nearly all the branches are members of the J.C.N.A.

A certain measure of comity is observed among the different branches; papers used by one branch are not used by another; applications received as a result of interdenominational effort are distributed among the various branches according to their location.

Most, if not all, the above branches owe their origin to missionary enterprise, and so are at but a stage of their development. There are signs, how-

ever, that the organized church is awaking to the importance of this form of work. For example, the Methodist Church recently appointed two full-time Japanese workers, one in East Japan, one in West, to develop this work. The Seikokai New Life Hall, which as its name suggests, has perhaps had a more intimate connection with the church than other branches, is now definitely linked on to the Evangelistic Bureau of the Diocese of Kyushu with a view to using the press in certain unoccupied areas in that island.

In two special directions work of an interdenominational character is being attempted. In the weekly Kingdom of God Newspaper invitations now appear inviting further correspondence from those interested; but the response so far has been surprisingly small. The Kingdom of God Movement inserted special messages in certain of the central newspapers at the beginning of the year, but no attempt was made to link them on to the work of the Agency to the mutual loss of both organizations. In Fukuoka, however, the local office has co-operated with the Movement in their meetings. There is no doubt that further *liaison* work is necessary between the two bodies.

In 1928 the firm in Japan responsible for the distribution of the American patent medicine Mentholatum undertook to send out with each packet a short notice about Christianity entitled "Heart Medicine." As a result of this several thousand applications have been received, and in order to follow up the work among such more effectively a series of "Heart Medicine" pamphlets is now in the press.

With regard to experiments made by different branches mention should be made of Christian posters used with success by the Wakayama Branch, a Higher and Lower Grade Correspondence Course issued by the Tohoku Office with nearly eighty members enrolled at present, a full-time travelling evangelist also employed by this office, whose function is

to link enquirers on to the local churches, and the enrollment by the Matsumoto Branch of Newspaper enquirers in an anti-vice campaign in the prefecture. The Seikokai Branch has recently tried the experiment of putting Christian articles on the boarding outside its office in the main street of Tokyo. One such recently on the subject of the Tram Strike was read by thousands.

So far as literature is concerned, each branch tends to make use of its own or of general literature. Mention, however, should be made of the Kingdom of God Newspaper, which several of the branches are using with effect, and also of "New Life Through God," a small book for which Mr. Kagawa has been largely responsible. The Shizuoka Branch has recently brought out an excellent series of short evangelistic pamphlets for use among country enquirers. At the present stage of the work it is best that branches should be free to experiment in this matter, though at the same time it is hoped they will share the knowledge they thus acquire with other branches.

The Tohoku Branch now issues a weekly sermon and service by post, which they send to scattered members. The Seikokai New Life Hall is reviving its similar series after being a year in abeyance. It, however, makes it a rule to distribute only through the local churches.

Looking at the work of Newspaper Evangelism in Japan, as a whole, there is no doubt that everywhere are signs of healthy growth and that the future is full of hope. It is no exaggeration to say that through this method the Gospel is now placed week after week before millions of readers, and that though possibly the direct results are still proportionately few, yet the work thus done is of great potential value in creating attitudes, and its fruit will be seen to an increasing degree in the years that lie ahead. If the necessary funds were forthcoming there is no limit under God to what might be accomplished.

CHAPTER XII.

WORK FOR KOREANS IN JAPAN

L. L. Young

Since the occupation of Korea by the Japanese in 1905 there has been a steady immigration of Korean people into Japan. The stream began small. A few students and adventurers led the way. But year by year the numbers multiplied and at the present time there are well over 500,000 of them more or less permanently settled here. The exodus from Korea has not been toward Japan only. Generally speaking those who came to Japan are from the South of Korea. Contemporaneous with this there has been an even larger exodus into Manchuria and Siberia. The reasons for these emigrations are not hard to find. The hermit Kingdom, as the country has often been called, at the close of the Russian Japan war awoke to the fact that isolation was no longer possible and the more venturesome spirits began to go abroad. This is quite natural and to be expected but it will by no means account for the very large exodus that has taken place since. The real reason is to be sought in the economic conditions that have existed in the country since 1905.

Space does not permit of a study of these conditions but anyone wishing to do so would find much food for reflection in three things relative to these conditions. First that the Koreans to an amazingly large degree have during this time lost ownership of their property. In the 24th annual issue of Christian Movement in Japan, Korea and Formosa, page 367 the writer, Rev. R. A. Hardie speaking on the land problem in Korea, makes the statement that

"in the two South-West provinces (North and South Chulla), generally spoken of as "the granary of Korea," it has been estimated that 75 per cent of the rice land has been mortgaged or sold for debt," and again on page 368 in the same article he says, "perhaps it is not too large an estimate to say that nearly two-fifths of the rice land and one-third to one-half of the dry land under cultivation has passed out of the ownership of Koreans." In the second place one could find much to think about in looking into the question of the large numbers of Japanese in Korea enjoying good positions in all branches of the government service. The Korean getting a good salary in any of these is rare indeed. In the third place Chinese cheap labour has been allowed to flood the country to an amazing degree, Chinese now largely monopolize the market gardening industry. Then too there is scarcely a town or village in the country where the Chinese restaurant and Chinese traders are not found doing a flourishing business and making it difficult for the Korean with his less thrifty ways and higher standard of living to exist. A study of these conditions leaves one impressed with the fact that at both ends of the economic scale the Korean is faring badly. In an effort to improve his condition he turns his back on his home land and goes abroad.

There is little doubt but that the majority of the five hundred thousand who are here now have come to stay. They are here bag and baggage, wife and children. Many of the early arrivals have already become rooted in the country and cannot easily be distinguished from the Japanese. There is little doubt that it is only a matter of time until the great majority will regard Japan as their home. Speaking generally, however, the process of assimilation, as yet, has not proceeded so far. Most of the women still prefer to wear their native dress and Korean traditions and ideals are to some extent maintained in the homes. They locate for the most part in the

larger cities and manufacturing towns but are also found here and there over the length and breadth of the country. Osaka has over 90,000, Tokyo 30,000, Nagoya 20,000 and Kyoto 16,000. Wherever there are roads to build, drains to clean, or hard, low paying work of any kind to do, there you will usually find the Korean doing a share.

Aside from the student class who number probably around 5,000, the majority are unskilled labourers. There is, however, a growing middle class either working in the factories or engaged in a small independent business of some kind. These are comparatively well fixed and make by far the most permanent element in the Korean population.

The lot of the day labourers is most distressing. Because of their poverty they are compelled to live in the slums where living is cheapest and where their contacts with the life they find there is most degrading to themselves. Most of them come from the quiet farms and country sides of Korea where such vice as they find in these big cities is unheard of. One who has had long residence in the South of Korea referring to the young men he knew who were going and coming to and from Japan said, "They go to Japan fine sturdy hopeful young men, they return like the back wash from a war." This agrees with a statement made to myself by a Japanese official in Osaka who is in close contact with the Koreans and working for their welfare. He remarked that "When the Koreans first come to Japan they are good people but after they have been here for a time they become very bad." He went on to explain that for the first year or two they worked hard at whatever they could find to do and sent money back to their friends in Korea; but that in the course of a few years became discouraged, fell into sin of all kinds, and became a menace to the country. It is not surprising that it is so. Away from home influences, not wanted, without work, discriminated against, exploited by labour bosses, and given the raw edge of

things generally the temptation to do as slum life teaches them is often overwhelming. Under these conditions many become an easy prey to the traders in narcotic drugs. In Osaka alone there are said to be over 3,000 Korean addicts some of them mere boys of not more than sixteen years. It is a pitiful sight to see these young men sitting in groups in certain districts waiting for death, their bodies a mass of sores, the result of using an infected hypodermic needle when injecting morphine. Bootleggers peddle the poison, the police either being powerless to hinder the traffic or openly indifferent. When asked how they managed to live and get money to purchase the drug, they replied in effect, "by picking up other peoples property and selling it. The police used to arrest us but they seldom do so now. We have learned to make ourselves so objectionable when in the jails that the authorities are glad to turn us out. We have no difficulty in turning into cash shoes or umbrellas or anything else that may conveniently be had. We know it is wrong to do so but it is either that or go without the drug which to us now is torment worse than the thought of death."

Some have argued that there should be no Christian work done for the Koreans in Japan in their own language. This we consider a mistake. The proper language for anyone to worship in is the language of his childhood. When there are no places for them to worship in their own language they should by all means be encouraged to attend the Japanese services. However the inducements for them to do so are not great. With the exception of the Korean students their knowledge of the Japanese language is not sufficient to make the worship hour profitable and moreover the welcome accorded them in many Japanese churches is not such as to encourage further attendance. The result is that if the Korean christian who comes to Japan fails to find

a Korean place of worship he ere long is lost to the church.

Christian work for Koreans in their own language was begun in Tokyo by the Korean Y.M.C.A. in 1907. In 1909 the native Presbyterian church of Korea sent over a pastor and continued to finance and manage the work in Tokyo until 1912. In that year the Presbyterian Church in Korea began its foreign mission work in Shantung, China and handed over the work for Koreans in Tokyo to the care of the Presbyterian and Methodist mission bodies in Korea. Thus began the union work for Koreans in Japan. In 1925 all the work in Japan was turned over to the Korean Federal Council, a body which corresponds to the National Council in Japan.

Since the year 1923 the Federated Missions in Japan has helped maintain this work by contributing annually about ¥1,000 toward its support. In the Fall of 1927 Rev. and Mrs. L. L. Young were sent out by the Presbyterian Church in Canada to begin work among the Koreans in Japan and at the request of the Mission committee of the Korean Federal Council, this church agreed to its mission in Japan co-operating with that council in building up one church for Koreans in Japan, this to be known as the Chosen Christian Church.

The Korean Federal Council assisted by the Korean work Committee of the Federated Missions in Japan supports one pastor in Tokyo, one in Osaka and one in Kyushu. Many missions and missionaries in Japan also give invaluable assistance locally in the way of taking part in the Korean services, supporting of lay preachers, helping pay church rents and in some cases giving the free use of mission halls for Korean meetings. The Presbyterian Church in Canada supports its staff of four missionaries with two more under appointment to come out in September, one Korean pastor in the city of Sapporo, Hokkaido, one in Nagoya, one in Kyoto, a Bible woman in Shimonoseki, one in Osaka and one in

Kobe. It assists in maintaining one Kindergarten in Osaka, and two in Kobe. It supports two theological students who give part time to evangelistic work in the Kobe Korean churches.

The statistical report for the whole work for the year 1929 shows the following: 34 churches and meeting places, 1254 adherents, 416 baptized members, 12 adult Bible classes with 347 members, 21 children's Sunday Schools with 532 members, 12 Young Peoples societies with 437 members. The total contributions by the native church for all purposes amounted to ¥7,786.36. During the summer 2 Daily Vacation Bible schools were held.

Several missions to the Japanese have also some work among the Koreans. The Yotsuya Mission in Tokyo reports 3 Korean churches, 11 Sunday Schools, 1 night school and 1 kindergarten. The Japan Evangelistic Band reports two Korean groups and two paid workers. The Oriental Missionary Society has recently began a work in Tokyo and Nagoya with several native workers. The Mino Mission in Ogaki has a Korean evangelist and two groups of Christians. There are probably also other missions doing some special work for Koreans of which we do not know. We entreat the Master's blessing on any and all who are giving the good news of redeeming love to the needy Koreans.

The difficulties in carrying on Evangelistic work among them are many. They do not segregate to any extent, but live among the Japanese wherever work may be had and rents are cheap. Visiting them in their homes requires perseverance and patience. The struggle for existence too is so keen that it is difficult to get them interested in higher things. If a man's body is craving food and warmth the condition of his soul does not easily become his first concern. When the Gospel claims are presented the average Korean will readily agree that Christianity is good and that he should be a Christian but

the look on his face says "tell me where I can get some honest work and I shall be with you."

The Koreans in Japan need friends, people who are willing to help them get adjusted to their new environment. They do not deserve all the bad names given them in some quarters. They are a loveable people and respond readily to kindness and fair treatment. The missionary and Japanese Christian can do much for them not so much by way of assisting them financially nor even by helping them get work, important as that is, as by attempting to understand them and being concerned for their eternal salvation.

CHAPTER XIII.

THE NATIONAL CHRISTIAN COUNCIL DURING 1929

Akira Ebizawa

The Christian Church shares the problem and burdens of the Nation at large. In fact the Church often feels these problems before the Nation itself has become conscious of them. There are many people who being duly chosen or elected are willing to carry these burdens for the welfare of the Nation. Much more are Christians ready to do so because they realize that this is a part of the Mission appointed them by God.

The entire world is confronted by tremendous problems. Japan is no exception. The so-called three national perils — political, economic and thought life—were most keenly felt in 1929. However, the Nation has at last become awakened to the seriousness of these problems and is earnestly striving to find the right solution.

The climax of the thought life problem was reached in the first half of 1929. On March 15th hundreds of communists were arrested. The arrest of these men and women proved to be a tremendous shock to the Nation. By the latter half of the year, however, the public mind had begun to recover from the shock which threatened the National spirit and began to catch a glimpse of new light. Christianity also rose to the occasion and seemed to step forward with fresh vigor and power.

The year 1929 may be characterized as a year of preparation for new advances in all realms of life.

This is true of the National Christian Council and of all the Christian agencies in the Empire.

The Kamakura and Nara Conferences

Dr. John R. Mott, after his return to America from an eight months' tour through the Orient, at the Williamstown Conference, called attention to the fierce economic struggle which is going on throughout the Orient. He spoke especially of Japan and of the fortitude with which the Nation is bearing up under the great burdens resulting from the earthquake. It goes without saying that this sympathetic observer of world conditions wished to share with the Japanese Churches the heavy responsibility which they are shouldering. During this visit to Japan in April last year, two special conferences were held at Kamakura and Nara. Although not large in numbers, these conferences endeavored to study the policy for the future in regard to evangelism, Christian education and the production of Christian Literature.

International Cooperation

The year may be characterized as a year when the Council entered into closer fellowship and cooperation with the China Council and with the International Missionary Council.

In the early spring Drs. Kozaki and Axling visited the China Council at the time of its annual meeting. They were most cordially received and were able to intensify the cordial relations that exist between the two Councils.

Last summer the Executive meetings of the International Missionary Council were held at Williamstown and it was the writer's privilege together with Dr. D. B. Schneder of Sendai to represent Japan at this noteworthy gathering. Those ten days of conference, meditation and fellowship together with the delegates from all over the world afforded a rare

opportunity to understand the present condition of Christianity throughout the world and to enter into hearty cooperation with those who are leaders in the task of Kingdom building.

It was generally held at the conference that Japan is the most advanced Mission field in the world and the leaders of the different countries repeatedly referred to the fact that there are so many outstanding Japanese Christian leaders and that the autonomy of the church has been so well developed. They naturally showed their great interest in, and sympathy towards, the Christian activities of this country.

It is a matter of real gratitude that the recommendations from Japan were readily adopted by the Conference. Among such recommendations the following stand out as of special importance. (1) The sending of an educational commission to Japan to make a thorough survey of Christian education in this land. (2) To cooperate as fully as possible in the Kingdom of God Campaign, making it an object of prayer and of the revival of missionary interest in Western churches. (3) The sending of Dr. Butterfield to the Orient in order to promote Rural Evangelistic work. The activities of the National Christian Council in 1930 naturally center about these recommendations.

The Seventieth Anniversary of the Beginning of Protestant Missions

The Christian community in Japan is justly proud of its many prominent leaders. Their influence upon the life of Japan can never be fully estimated. A very impressive Seventieth Anniversary service was held in Tokyo at which time such leaders who had served for fifty years were especially honoured. Local associations held similar gatherings and a spirit of gratitude for the remarkable achievements of the seventy years filled the entire Church in Japan.

The Launching of the Kingdom of God Movement

In the critical days of the national life the Kingdom of God Movement was launched under the direction of a Central Committe composed of the members of the Evangelistic Commission of the Council and of the Kagawa Cooperators. This Central Committee was empowered to carry on the campaign at the Nation-wide Evangelistic Conference held in connection with the annual meeting of the Council last November. Every necessary preparation had been made during the year and the actual campaign was launched with the opening of the present year. Already in a number of districts remarkable meetings have been held. It is the aim of the Movement to bring all the Christian denominations into fullest cooperation and to mobilize all the Christians throughout the empire in this great effort.

Cooperation of the Anglican Churches

It has always been a source of sincere regret that one of the greatest denominations in Japan, the Seikokwai, did not see its way clear to cooperate in the National Christian Council. During the past year, however, members of that church, took their seats in the Council, thus marking another mile stone towards the union of all Christ's followers—a goal to the attainment of which the Seikokwai is making such a large contribution.

The Church Union Movement

Under the auspices of the Committee for the Promotion of Church Union the representatives of the various denominations organized themselves into a committee for survey work and after one year of study and consultation the committee drew up a basis of union which was presented to the different denominations. At the same time a request was made to continue the committee for further study and investigation. Almost all of the denominations

responded favorably to this request and the committee of Union in consultation with the members of the Anglican Churches is studying the Basis again.

The spirit of cooperation and united effort has greatly increased during the last few years. A remarkable instance of this is the united protest of fifty five Christian organizations on the question of State Shintoism.

The Japanese church, although comparatively young, is no longer a child, but has attained full maturity. In her ranks are many pastors and laymen of long experience and of the widest Christian culture. The Japanese Christian church as the holder of the most genuine puritanic type of Christianity and as the discoverer of the immeasurable Christian teachings through the key of Oriental life and culture has some contributions to make to the development of the world's Christianity. The real cooperation of the Orient has only just begun and seems really possible.

PART III.

ASPECTS OF THE GROWING KINGDOM

CHAPTER XIV.

THE KINGDOM OF GOD CAMPAIGN

William Axling

The Kingdom of God Campaign is one of the most daring and most adventurous Christian movements that has been launched since Christianity's first introduction into Japan. Like many an other epoch-making Christian venture the vision of such a movement flashed upon a soul made sensitive by continuous hours of fasting and prayer.

Its Inception

Kagawa, the saint of Shinkawa, in his study of the history of the Huguenots, in France, had been impressed with the parallel which existed between the mission of that movement in relation to its environment and that of the Christian movement in Japan. He was further led to an ever deepening conviction that until Japanese Christianity has a following of at least one million strong it can never repeat in this land the Huguenotic accomplishment of fashioning a whole nation's moral, social, industrial and political ideals in the Christian mould.

At Easter time, 1928, when many of the world's Christian leaders were gathered at the memorable Jerusalem Conference, this eminent Christian mystic, back in Japan, was spending the night watches

of the Passion Week in passionate, creative prayer. Out of this experience there came to him a call, as clear as an evening bell, to launch a movement that would push the number of Christians of this land up to a round million so that the impact of their united lives and influence would become a moulding force in all phases of the nation's life.

The numerical "one million" as related to this movement is, therefore, not simply a campaign call or the flare-up of a fleeting fancy. The goal of one million Christians for Japan which has become the slogan of this movement is based on the lessons of history as well as the conviction of a definite divine call.

Contributing Forces

Every great movement comes to the birth through the creative influence of a far-seeing, forward-moving super-soul, but it grows in momentum and power as it gathers to itself an ever-increasing number of men and women who catch the vision and follow the gleam. Kagawa, under God, was the great soul which first caught the vision of the Kingdom of God Campaign and whose courage and faith brought the movement to the birth. Along the pathway of its development, however, there is a whole group of outstanding causative events.

The National Christian Conference which was called in June, 1928, to receive the reports of Japan's eight delegates to the Jerusalem Conference, marked a milestone in preparing the way for the realization of this vision of a Kingdom of God Campaign. Up until this time Kagawa, with the exception of a small group of intimate friends and followers, had been fighting a single-handed fight. The Church, as such, was not behind him nor behind the Million Souls Movement. It was an extra-church movement. So much so was this true that the National Christian Conference, which was made up of representatives from practically all of the dif-

ferent Japanese Christian communions and in a very real way represented the organized Christian movement of the Empire, voted unanimously to launch a one year's Nation-wide Union Evangelistic Campaign entirely separate from the "Million Souls Movement," and set up a "Committee of Fifteen" to organize and put it across.

This "Committee of Fifteen" worked in the closest possible relationship with the National Christian Council, with the result that Kagawa was invited to become one of the main campaigners in this one year's special nation-wide evangelistic effort. This one year's try-out in the far-flung evangelistic field of Japan brought out two flaming facts. First, that the heart of Japan was hungry and, second, that Kagawa and his message was the man and the message for this hour in the history of Christian endeavor in this Empire.

Then in rapid succession came the Kamakura and Nara Conferences which recommended to the National Christian Council that it take steps to launch a national evangelistic campaign based "on Kagawa's plan." The Council accepted this challenge and asked its Commission on Evangelism to work out plans and policies for the launching of such a movement. As a result of the deliberations of this Commission the present Central Committee of the Kingdom of God Campaign was organized.

An All-Christian Campaign

Kagawa is still the religious genius and pivotal personality around which the Campaign moves but it is no longer a one-man movement. It has rapidly become an all-inclusive Christian movement. Not only are all the Japanese communions represented on the Central Committee but as far as possible every Christian organization has a representative on that directive body.

More than that, an effort is made to bring every

Christian organization into active participative relations with the Campaign. The American and British Bible Societies were both prevailed upon to get out a special Kingdom of God Campaign issue of the New Testament. The Japan Christian Literature Society was asked to assume the responsibility for the printing and the circulation of the Kingdom of God Weekly. The Japan Purity Society and the Japanese W.C.T.U. have been asked to furnish speakers for local campaigns on the reform issues which come within their special fields. To the Y.M.C.A. the Y.W.C.A. and the Christian Endeavor Society has been assigned the task of mobilizing the Christian youth for the Campaign.

A list of some one hundred and fifty-four outstanding evangelistic campaigners has been prepared to be drafted whenever needed in local campaigns. Already more than forty of these have been called upon for special meetings and campaigns.

Although it is only five months since the Campaign was launched it is already moving forward on seventy different fronts. Seventy—and the number is constantly increasing—District Committees have been organized in the cities and centers throughout the Empire and are aggressively carrying forward plans for campaigns in their local areas. These District Committees are autonomous and have full responsibility for inaugurating campaigns, choosing the speakers and determining the character of the special efforts in their respective areas.

A Far-Flung Program

The Kingdom of God Campaign is an intensive, evangelistic crusade. It is not, however, simply a preaching campaign. Preaching is an outstanding part of its program but it is only a part. The goal of this movement is to establish the Kingdom of God ideals and spirit and the Kingdom of God way of life in every relationship and every sphere of the nation's life.

This movement has a passion and a purpose to reach the hitherto neglected classes with the Gospel of a fuller, freer and finer life. Seventy years have passed since Christianity was introduced into Japan but the 5,278,000 industrial and factory workers, the 597,000 fishing folk, the 459,000 miners, the 1,033,-000 employees in transportation services and the 1,158,000 toilers engaged on public works are still unreached by the Christian evangel. It is hoped that it will be possible to organize evangelistic "missions" to these different untouched classes and incarnate the Gospel in sacrificial service in their behalf.

This Campaign also has on its heart the far-reaching unoccupied rural field with a total population of 30,000,000 people. Among these farming folk are 1,500,000 tenant farmers who are fighting a losing fight with poverty.

Forty per cent of the smaller towns of Japan are still unevangelized and in the 13,000 villages there are less than 13 Christian chapels.

The Kingdom of God Campaign yearns to push out the frontiers of Christian evangelism and helpfulness into this virgin rural field. Through evangelistic campaigns it plans to broadcast the Good-News among the rural peoples. It aims to gather picked young men and women from the farms into short term Farmers' Gospel Schools and train them for Christian and community leadership in their respective centers. It purposes, under God, to become a renewing, revitalizing force which will lift the whole life of rural Japan to a higher and better plane.

The task which the Campaign has undertaken is too vast to be accomplished by the present limited number of pastors and evangelists. A host of volunteer witnesses must be raised up and released into the nation's whitening harvest-field, 5,000 lay preachers, dedicating their time and talent freely to giving the Gospel to the communities in which

they live and the circles in which they move are needed in order to realize the Campaign's goal of one million Christians for Japan.

Through the holding of Training Conferences for Christians throughout the Empire, it is hoped to enlist an ever-increasing number of lay evangels who will pour their lives into this evangelistic crusade.

The Printed Page

Japan, in a unique sense, is a nation of readers. Ninety-eight per cent of her people are literate and have an insatiable appetite for reading matter of every kind. The printed page, therefore, is a silent evangel which has the right of way and is given a hearing everywhere it circulates.

In view of this fact "The Kingdom of God Weekly" has been launched. It is a daring venture to bring a new publication to the birth but no existing Christian Weekly or Monthly met the need. This is an out and out evangelistic messenger, going silently into homes and institutions where often no other witness can gain admittance.

Moreover, it serves as a means of following up the increasingly large number who sign cards as Inquirers in the various local Campaigns. It is also a boon to the young Christian who needs to be nurtured and established in the faith. Already 25,000 copies of this voiceless witness are going out into all parts of the Empire every week.

The Central Committee of the Campaign is now at work preparing the following series of pamphlets:

Series I.

1. Practical and Relating to Community Life:

(a) Industry and the Kingdom of God.
(b) Scholars and the Kingdom of God.
(c) Social Evils and the Kingdom of God.
(d) Politics and the Kingdom of God.

2. Practical and Relating to the Individual:

(a) The Diseased and the Kingdom of God.
(b) The Mentally Distressed and the Kingdom of God.
(c) Toilers and the Kingdom of God.
(d) Farming Folk and the Kingdom of God.

3. Theoretical:

(a) Buddhism and the Kingdom of God.
(b) Shintoism and the Kingdom of God.
(c) Confucianism and the Kingdom of God.
(d) Natural Sciences and the Kingdom of God.
(e) Social Sciences and the Kingdom of God.
(f) International Relations and the Kingdom of God.

Series II.

I. Life of Christ:

(1) The Kingdom of God and the Problem of Living:
Christ and the Problem of Existence.
(2) The Kingdom of God and the View of Human Life:
Christ and the Problem of Life.
(3) The Kingdom of God and the View of Society:
Christ and the Problem of Society.
(4) The Kingdom of God and the View of Religion:
Christ and the Religious Problem.
(5) The Kingdom of God and the View of Education:
Christ and Education.

II. Theological:

(1) The Kingdom of God and Its Lord . . .
Regarding God.
(2) The Kingdom of God and Its Saviour . . .
Regarding Christ.

(3) The Kingdom of God and the Thought Problem.
(4) Progress of the Kingdom of God.

III. The Believer's Life:

(1) The Kingdom of God and Its Dynamic. Regarding the Holy Spirit.
(2) The Kingdom of God and Activity. Regarding the Bible.
(3) The Kingdom of God and Its People. Prayer and the Church Life.

These will be published and used in mass quantities.

At the request of the Central Committee both the American Bible Society and the British Bible Society have issued special ten sen Kingdom of God editions of the New Testament. It is planned to put out these cheap-edition Testaments by hundreds of thousands during the continuance of the Campaign.

Some Results to Date:

Wherever the movement goes evidences that it is of God and was launched at the psychological hour continue to pile up. In a recent eight day campaign in Okayama Prefecture with Kagawa as speaker, 12,360 people attended the meetings and 1,091 Inquirers signed cards. Young men rode fifteen to twenty miles on their bicycles to be present. Some of these meetings were held in the lecture hall of the local primary schools, with scripture reading, prayer and an appeal for decisions for Christ. The use of public school buildings for such a purpose as this has, until now been an unheard of, and impossible, thing in Japan.

On a recent Sunday three meetings were held in one of the largest churches in Tokyo. 3,000 people attended these meetings and 155 signed cards. The following Sunday morning 150 people crowded into one of the smaller churches of this City and 36 signed cards. At meetings in another Tokyo

Church, attended by 220 people, 61 signed cards. In still another Church, out of an attendance of 630, cards were signed by 45. Special meetings were held in 50 Tokyo Churches during May with similar results in almost every case.

Two special meetings held by Kagawa at the Meiji Gakuin (Presbyterian College) were attended by 795 students, of whom 496 signed up as Inquirers. Where the Campaign has been carried on quite continuously through the month there has so far been an average of 2,000 people a month who have signed cards as Inquirers.

Ninety meetings were held during January, February and March attended by 39,724 people. The purpose of many of these meetings was to mobilize the Christians for the Campaign. In the meetings where an appeal was made for decisions 2,398 enrolled, either as seekers or took a definite stand for Christ.

God is marching on, may His Church and the Christian forces within and without Japan not fail to keep step with Him in this critical, creative hour of the nation's life.

CHAPTER XV.

LICENSED PROSTITUTION AND ITS SUPPRESSION

E. C. Hennigar

The history of prostitution goes back into the most remote ages of Japanese history. Before the Nara period there was a class of women called "ukareme"—merrymakers. During the Nara period a department to regulate these "court singers" was established in imitation of the Chinese regime. After the transfer of the capital from Nara to Kyoto prostitutes settled at the landing places of the Kanazakigawa, near Osaka, going out in small boats to the fishing and other vessels gathered there. These women were called "Eguchi-no-yukun", Eguchi being the centre of their activities. In the later days of the Kyoto period a class of dancers called "shirabyoshi" formed a distinct quarter. In the following Kamakura period many even of the families of the defeated Taira and other daimyo became women of the streets. It was at this time that disorderly houses made their appearance at the stages along the Tokaido and other roads. This fact led the Government to establish a bureau called "Yukun Betto" for their regulation. The rulers of the Ashikaga Government, hardpressed financially because of the extravagance of the day, and looking for new sources of revenue, hit upon the idea of taxing these women and for that purpose organized a "Keisei Kyoku". This naturally involved giving some protection to the women thus taxed, so the first licenses were issued. This first government-taxed and licensed system of prostitution dates from the early

part of the 16th Century. A most exhaustive history of this whole matter was published in 1929 by Mr. K. Uemura, under the title of Yurishi, History of Prostitution. The book runs to over 600 pages and the student is referred to pages 24, 29 and 51 ff, for these early facts.

Hideyoshi permitted prostitutes in Osaka in 1584 and five years later in Kyoto, where a segregated district was established at Made-no-koji, which seems to have been the first *licensed* quarter. It was in 1612 that one Shoji Jin-e-mon, "for his own profit", was given permission to establish in the very heart of what is now Tokyo on a low-lying spot where reeds (yoshi) grew, a large licensed quarter called "Yoshiwara". (Yurishi, p. 117 ff.) Here the inmates were restricted in their movements not being allowed outside the moat which surrounded the quarters. All unlicensed traffic was forbidden, but as is ever the case the authorities utterly failed to control the women of the street. The original Yoshiwara was destroyed by fire and moved subsequently to the present site in Asakusa.

Meiji Period

When the Meiji Era dawned the authorities attempted, with a good deal of success in many lines, to bring order out of the chaos of the later Tokugawa period. But in their handling of the matter under discussion they followed almost entirely the traditional policy. To be sure the new laws declared that the girls were not sold outright as slaves, only *mortgaged* to the keepers, but this was a matter of nomenclature only. The right to freely, at any time, renounce the business was given the inmates, but this too was, until very recently, a dead letter. One new feature worthy of mention was the system of regular physical examination imposed on all licensed prostitutes. Uemura tells us that this system was proposed by a Dr. Newton, Surgeon in the

British Navy, and was established in Yokohama, Nagasaki and Kobe in 1867 and four years later extended to the whole Empire. (Yurishi p. 393.)

Status of Geisha

The status of geisha has been called in question of late. Among the prostitutes of 400 years ago there were those with ambition to better their position who gave public dancing and singing performances. It was forbidden for prostitutes to give these dancing recitals and men actors took their places. Out of this class grew the present Kabuki (at that time, according to Uehara, called the Okuni-Kabuki since Izumo-no-Okuni was the originator). Certain others among the inmates of the licensed quarters who excelled in musical accomplishments formed a class by themselves. At first they were called "odoriko" (Dancers). Often this class was repressed by the Tokugawa authorities who spasmodically tried to put down all but segregated licensed prostitutes. As to their status today, the writer has been informed that 99 per cent are immoral. Mr. H. Ito, an authority on this matter, writing in the Fujin Shimpo of February 1930 sets forth the following four reasons for regarding geisha as in the same class as licensed prostitutes (*shogi*): (1) The world commonly defines them so. (2) They are mortgaged to their employers as security for a loan (zenshakkin) precisely as in the case of *shogi*. (3) In some prefectures they are required by law to undergo at stated intervals an examination for venereal disease, again precisely as in the case of *shogi*. And, what is of even great significance, in some of the prefectures where this is not required by law the Geisha Employers Association requires it. (4) Various judgments handed down by the courts recognize *geisha* as prostitutes. To this may be added the fact that as, under pressure of public opinion the keepers of licensed houses are them-

selves considering a reformation of their business, in many places they are asking permission to change their *shogi* into *geisha,* or to have licenses for the two businesses in one and the same place. This would be anything but an advance. The women of Japan fear the *geisha* more than the *shogi,* for the *geisha* are the more mobile of the two and go out to catch their prey whereas the *shogi* are kept in strict segregation.

Early Attempts at Abolition

Even before the Meiji Era there were not lacking men who saw the utter futility of the attempt to regulate and segregate prostitution. As early as 1796 that wise ruler Uesugi Yosan of Yonezawa ordered the emancipation of the *shogi* in his province. In 1838 the Hizen clan in Kyushu, abolished both *shogi* and *geisha.* This reformation raised the standard of public morals temporarily but after the Meiji Restoration public licensed quarters were re-established. In 1853 Ii Naosuke, who later became Prime Minister, abolished the licensed quarters at Sano in Tochigi Prefecture, and in 1867 Kawai Tsugunosuke did the same in Nagata, loaning money to the keepers to assist their re-establishment in life and giving to the women money for their return expenses to their homes.

In the 5th year of Meiji (1872) a Peruvian vessel entered Yokohama harbour with 231 indentured Chinese labourers destined for the plantations of South America. One of these escaped and as a result the Japanese authorities freed the whole number. This action brought on an international question, which, submitted to the arbitration of Nicholas II was decided in Japan's favour. However, one plea against Japan, namely, that there was a most degrading form of slavery within her own borders, the licensed prostitution system, so got under the skins of some of the leaders of those days that an ordi-

nance was promulgated abolishing the traffic. Unfortunately, this had been unpremeditated and therefore there had been no preparation of any kind for such a step. It was not long until many of the inmates were coming back to ask their old masters for employment under any name whatsoever. This demonstrates the need of educating public opinion and of some preparation for taking care of the emancipated women when emancipation takes place. From that time the inmates are no longer sold outright to the keepers but are given in a kind of mortgage which amounts to exactly the same thing. (Cf. Kakusei Magazine, Vol. 14, No. 10).

Gumma Prefecture

Following on this the Christians of Gumma, home of Dr. Niijima, conceived the idea of clearing the traffic out of their Prefecture. Because of this agitation a memorial signed by 35 members of the Prefectural Assembly was presented to the Governor calling for abolition. After a battle that lasted thirteen years, and which involved the bribing of the Governor by the brothel keepers, his removal, the dissolution of the Assembly by another Governor and its reelection almost to a man by a thoroughly aroused populace, the bill finally became law in 1893. Gumma was thus the first Prefecture in Japan to free itself from this shameful traffic. Since that time the keepers and their friends have more than once attempted to restore the licensed system but without avail.

W. C. T. U.

During the period of this agitation in Gumma—and to a very large extent growing out of it—the Woman's Christian Temperance Union was organized with the late Mrs. K. Yajima as the first president. From its very inception this society has made two of its primary objectives the rousing of public

opinion in regard to this infamous licensed traffic at home and a stricter control of women going abroad for immoral purposes. In this latter point they showed far-sighted sagacity for it is an established fact that much of the antipathy against the Japanese settlers on the West Coast of America was due to the fact that such a large percentage of the Japanese women there were engaged in immoral practices. The W.C.T.U. has, through these years, carried on an active and ceaseless campaign of education which is to-day just beginning to show results.

Some years later than this Rev. U. G. Murphy, of the Methodist Protestant Mission in Nagoya started an agitation that finally led to the revision of the law regarding the contracts for prostitutes. The steps necessary for any woman wishing to cease her occupation in the brothel were made much simpler. Even with this revision the boasted "free cessation clauses" (jiyu-haigyo) were largely a dead letter until within the last two or three years, as the police almost invariably took the side of the keepers against the inmates and would send the women back to bondage on one pretense or another.

Purity Society

While the women were organized for abolition some 45 years ago it was not until 1911 that the men of the nation organized for this work. In that year, as a direct result of a fire in the Yoshiwara in which, shut behind barred doors the majority of the inmates lost their lives, a great outcry arose throughout the nation as it came to be realized that these unfortunates were in truth no better than prisoners or slaves. In this atmosphere, and stimulated by the visit of Mr. Gregory of the Purity Society in England, the Kakuseikwai (Purity Society) was formed. The first President was the Hon. S. Shimada, for many years the representative of Yoko-

hama in the Imperial Diet. In that same year the Purity Magazine was established as the organ of this new Society and has been in continued circulation since that time. It has been conducted on a high level, numbering among its contributors some of the leading liberal statesmen and writers of the country and is considered an authority on all statistics and other matters relating to prostitution and its abolition. Since the death of Mr. Shimada in 1923 the President of the Society has been Dr. Isoo Abe, Dean of Economics in Waseda, a leader in the Labour Movement and for one term a member of the Diet.

Post Earthquake Developments

A great stimulus was given to the whole abolition movement by the earthquake of 1923. The Yoshiwara, with other quarters, was destroyed. As had been the case before, some 500 of the inmates met a cruel death, denied by the keepers the right to flee for their lives, and again the nation was stirred by news that leaked out, though the police forbade the circulation of pictures of the revolting scene. Capitalizing this feeling the W.C.T.U., backed by the Purity Society, started a movement to prevent the rebuilding of the quarters. A petition to this effect addressed to the Home Department was circulated. In one day no less than 12,000 signatures were procured in Tokyo. These, supplemented by many thousands from the provinces, were presented to the authorities. Viscount Goto, the Home Minister, expressed himself as desirous of ending the traffic but said he "must wait on public opinion." It seemed as if something might be accomplished, but on account of the unfortunate attempt on the life of the Prince Regent the entire Cabinet resigned and taking advantage of the short period of instability in government circles the Yoshiwara was rebuilt more splendidly than before.

In the Provinces

However, all the ground occupied at this time was not lost. Workers in Shinshu, impelled by the words of the Home Minister as to the need of rousing public opinion and seeing the efficacy of the petition method in that educational process, began to organize and the following year presented a petition to the Governor of Nagano Prefecture praying that no new houses be authorized and no new girls licensed in the Prefecture, thus ensuring the collapse of the system in six or seven years. This petition that first year bore 6,000 names, and repeated year by year with substantial increases grew into one that last year (1929) bore 60,600 signatures and needed a truck for its conveyance to the Kencho. Thus was launched the Kenbetsu Movement, the effort to abolish the traffic locally in one prefecture at a time, as had been done in Gumma 30 years before.

Abolition League

Meanwhile, Christian men and others in the Diet were not idle. Mr. Matsuyama, Mr. Hoshijima and others sponsored memorials calling for Abolition. Several times the question has been debated in the Diet sessions. The authorities gave some recognition to the movement when they ordered a revision of the rules regulating the traffic, in an endeavour to make the lot of the victims a little less terrible. This, with the other indications that the tide of public opinion in the Empire was rising led to the formation in 1926 of an Abolition League, formed by a union of the W.C.T.U. with the Purity Society. From that date this League (Haisho Remmei) has fathered the movement, raising large funds and organizing subsidiary Unions in the prefectures, until now more than half the prefectures in the country are organized.

1928

The year 1928 saw the first substantial advance that had been made since 1893. Four prefectural Assemblies passed memorials calling for Abolition of the licensed system. These were Saitama, Fukui, Akita and Fukushima. In Nagano, Okayama, Kyoto and Tochigi similar bills were either defeated or left undecided when the Assembly arose. Following this in 1929 a Labour member in the Niigata Assembly introduced a Bill which was passed. Smalier gains have been made in various places. Some prefectures have refused to permit any new houses being built, in many the regulations have been modified. In Nagano the authorities have cancelled the tax on the brothels, thus cutting the official monetary interest in the traffic. In Akita no new women are being licensed, and there is a slow but very general drop in the number of *shogi* (licensed women). In December 1928 there were in all Japan 547 segregated quarters with 11,155 houses and 49,058 inmates, a drop of 3,271 in three years. Geisha number now 80,808, showing an increase of 8,808 in the same period. This beside an estimated 100,000 private prostitutes and an equal number of recognized concubines. These make together an army of immoral women two to three times as great as the number of girls in higher institutions of learning. Japan is the only civilized power that fosters this licensed, protected system of vice contributing to the public revenues of the state. As will be seen from the above, active measures looking to abolition have a history of only seven years, yet in that short time immense progress has been made in rousing the public conscience and we may believe that the time is not distant when this blot will be wiped from the fair name of this country.

(The reader is referred to the 1927, 1928 vols. of this Mission Year Book for further detailed information on this matter).

Later.

Two bills looking to the abolition of the licensed system were introduced in the special session of the Imperial Diet. The fate of these bills was not known when the above was sent to the press. However in the furore of the closing days both these bills were passed up not voted upon.

One, proposed by Mr. Miyake of Yokohama called for the passing of a law forbidding any further brothels being licensed, any new girls enrolled as prostitutes and that the whole system come to an end in April 1935.

The second, a memorial proposed by Dr. D. Tagawa, President of Meiji Gakuin, called for a drastic amendment to the present law as the best way to end the traffic, viz. (1) that employment offices be forbidden to recommend their clients to the brothels, (2) That it be made illegal for parents or guardians to sell girls to those known to be in this business, (3) that it be declared that money loaned on contracts with these girls be non-collectable, (4) that the age of consent be raised from 18 to 21 to bring it into conformity with the League of Nations regulations.

CHAPTER XVI.

CHRISTIAN INFLUENCE UPON JAPANESE LITERATURE

S. H. Wainright

It is not easy to distinguish Christian influence from Western influence. Japanese Literature, like Japanese life in general, has been profoundly influenced by the West since the opening of the country in 1868. While we would not lay claim to every change for the good brought about through contact with the West, yet as Christians we may justily point out the wider scope of influence to be credited to Christianity than that exerted within the organized Christian lines. Some of the particular fields in which this influence is apparent will be mentioned in the present article.

Literature

In the field of literature as such. fiction, drama, poetry and essay writing, as in art in general the Christian ideals of the West have left an impression upon modern Japan. The use of oils, for example in art, is an indication of the greater degree to which human passions are recognized by the artist, as compared with the earlier schools which painted in water color or with ink. The essentially human in literature as in the other arts has figured more prominently. Human life is neither presented as a caricature nor as a symbol. We may call the new attitude realistic and ascribe it to the influence of modern science. Yet that does not fully account for the change. The point of view is to a very great

degree to be ascribed to the hold Christianity has obtained upon the thought of Japan.

The evidence that Christianity has influenced literature as such is to be found in the number of Christians or those whose minds have been formed under Christian influence in school or church who have attained fame in this field. Such names as Tokutomi Roka, Arishima Takero, Kagawa Toyohiko, Shimazaki Toson, Mushakoji and Sato Koroku are well known to the present generation of Japanese, beside the names of many others.

As regards problems, although literature has sounded the note of revolt against social customs and traditional usages, the writing has not been wholly negative. Christian ideals have often had prominence given them. About questions of marriage and the family in particular has this been true. A typical example of this type of production is to be found in *Namiko* one of Tokutomi's most popular compositions. The freedom and the equality of the sexes, as an ideal, is thrown over against the past in such a way as to discredit traditions of the fathers.

In later years, this note of revolt has been sounded with reference to wider things. The so-called proletariat literature, in vogue, marks a change in emphasis. Interest now is not only in the liberation of womanhood, but takes a wider sweep. Literature is concerned with the unprivileged classes. It has taken on popular forms. It uses the colloquial style and is issued at popular prices.

One phase of the new emphasis is to be seen in the writings of the *Shirakaba* school. Its standpoint is like that of Count Tolstoy, dominated by the spirit of Christianity more than by the letter of the Orthodox Faith.

The Christian inspiration can be recognized in the changes to which attention has just been called. The new value attached to womanhood, to the freedom of the sexes, to ideal marriage and family life is Christian in its source. So also we may trace

back to Christ and his compassion for the multitude, the deliverance sought for the afflicted and bound, the interest in the great masses of the people. Democracy is a product of Christianity in the West. The new interest throughout Asia in the multitudes, assuming one phase in one country and a different phase in other countries, is but a translation of the Christian gospel into terms of literature, politics and social reform.

Philosophy

Japanese possessed a philosophical tradition when the country was opened to the West. As Buddhism transmitted the concepts of philosophy, which had their source in India, if not in Greece, to Japan, so Confucianism brought in the study of ethics and civil government. The invasion of thought systems from the West, therefore, found in Japan a soil already prepared.

Since the opening of the country, the Western tradition, by means of the modern schools, has become fairly well established in the thought-life of Japan. Kant and Hegel, and to a lesser degree the Greek philosophers, not to speak of English and American thought, have been patiently studied. Even in the Buddhist circles, in their modern schools and ancient monasteries, German philosophy has been made a subject of study.

What influence, therefore, are we to ascribe to the Western invasion in this country, as regards the crossing of the currents of thought from the ancient East and from the more modern West? In answer to this question, there has been decided improvement, under Western influence, in the matter of precision of terms and rigour of logic, as well as in the determination of subject matter according to a stricter division of fields. But in this connection our subject is limited to the Christian influence and about this we shall now say a few words.

First of all, contact with Christianity is shown in the changed conception of God. Buddhist thought has been reversed by the Christian emphasis upon the Personality of God. This is likewise true as regards the Confucian school. "Heaven" was a term vaguely personal in its significance. Later Confucian scholars, under influence from the West, have taken pains to show that Confucian terminology really implied Personality in God. A more decisive Christian influence exerted in Confucian circles relates to the definite conceptions of the Divine Nature brought in by Christianity. Confucianists had never contemplated the attributes of God, nor grasped the Divine Fatherhood though filial obedience might have pointed in that direction, to which virtue so much importance was attached.

The Christian tradition makes its appearance also in the mutual approach between the religious and philosophical conceptions of God. The conception of Divine Personality affords a meeting point such as Oriental thought did not possess, between religion and philosophy in their respective ideas about the Divine Nature. Japanese thought has reacted, both with sympathy and decision, to the Christian view of the Fatherhood of God.

Christian influence may be observed in the deepened feeling of intolerance for polytheistic and superstitious forms of religion. There are indications in the words of Confucius of a certain degree of intolerance felt by him toward the low forms of worship. Buddhist philosophy is skeptical, though tolerant and even friendly, with reference to popular deities and superstitions. These are regarded as unreal though useful. With the entrance of Christianity there has been a deepening of the feeling of antagonism toward the popular religions and their primitive usages.

With reference to the conception of the universe, it is not so easy to distinguish Christian influence. The idea of creation has had effect in deepening the

conviction of Christians with reference to the transcendence of God. Christianity has attached importance to progress in contrast to the Oriental view of successive cycles. "Progress" indeed has become a ruling idea in recent Japanese thought, as a result of contact with the West. Christianity has had something to do with the prevalence of this idea. Yet the doctrine of evolution, so widely predominant in Western thought, has in a similar manner pervaded all Japanese thinking. Hence, along with Christianity evolution must be mentioned, and Western achievements as well, in order to account for the strong hold the idea of progress has obtained with the Japanese mind.

Ethics

The subject of ethics has been discussed with far greater conservatism than has been manifested in other fields. The teaching of morals in the schools has been so colored with patriotism as to render a conservative attitude inevitable. Yet Christian influence, and especially Western influence, has made its impression upon the field of ethics. What are the evidences of this?

Christianity has made substantial contribution in aiding Japan's transition from the feudal to the industrial conception of ethics. Bushido has gradually yielded to a type of ethics better adapted to an industrial society. Mr. Fukuzawa, the founder of Keio University and a pioneer of Western learning, was an open champion of utilitarian ethics. He was not a Christian, yet he turned against Confucianism in favor of a conception of human society that valued utilitarianism and gave a larger emphasis to material progress. Christianity has stressed virtues suited to the modern form of society without particular emphasis upon militaristic virtues.

Another evidence of Christianity is to be seen in the changed conception of womanhood. The con-

trast between what is written now upon the personality, the duties and rights of womanhood is in marked contrast to the ethical ideals set forth in the *Onna Daigaku.* Not only is the equality of women with men now recognized, but the Christian interpretation of the larger sphere in which womanhood may follow legitimate pursuits has been widely accepted in accordance with the modern trend in the West.

In this connection also the influence of Christianity is marked upon the problem of sex. Its stricter ideal has become potent in public opinion and in social reform as championed, for example, by the Kyofukai, (W.C.T.U.) and as interpreted in current literature.

Another field in which Christian influence has been manifest is in the emphasis given to social service, to the unselfish endeavor for the welfare of society, to all forms of rescue work and care for the unfortunate. Humanitarianism expressed in the Confucian term *benevolence,* has been vitalized and expanded by Christianity. Buddhism has been drawn away from its "other worldiness" and is impelled to adopt social service under the inspiration of Christian example. Quite an interest in social service is taken by the younger priests of the Buddhist sects.

The literature of the period reflects Christianity in the accentuated conciousness of the recent period as regards the distinction between good and evil. Evil with increasing seriousness is becoming a problem. The great advance in knowledge, through the establishment of modern schools and other agencies, has not led to the realization of moral freedom. A twofold consequence is apparent. On the one hand, we observe a deepened conflict for many a soul, usually referred to as the unrest characteristic of the times. It is a state of mind well described in the seventh chapter of Romans. On the other hand, and at the opposite extreme, with

many there has been a complete surrender of the moral ideal. The ethical struggle is given up in exchange for an easy naturalism the temptation to accept which is at hand owing to the widespread vogue of naturalistic ideas in modern times. One thing is certain, knowledge has failed to solve the problem of good and evil. There is a growing distrust of knowledge and a casting about for a solution from some other direction.

Sociology

Much of interest might be written about the new and voluminous literature on such subjects as legal and economic science. Christianity has had an influence in this field. But space will not admit of these wider studies. Let it suffice to mention the literature, increasingly abundant, on social subjects. It cannot be said that this subject is wholly new. Confucian literature relates not only to ethical but to social and political subjects. But modern Japan has shown extraordinary interest in the new sociology which has come to form a part of the curriculum in the schools and a topic of general discussion in current literature. Propagandist literature of this type also forms a part of the general output.

Our subject limits us to Christian influence. This is apparent in the awakened interest in the depressed classes, in the inspiration to reforms, in the agitation for the abolition of certain customs and institutions detrimental to the social welfare and in organized social service. Christianity has many exponents of the social message whose writings, to a greater or lesser degree, are influencing the present generation. The following names are among those Christians who have become well known: Tomeoka Kosuke, Namai Takayuki, Hara Taneaki, Arima Shirosuke, Sugiyama Motojiro, Kagawa Toyohiko, Kubushiro Ochimi, Mrs. Edward

Gauntlett, and Miss Toko Azuma. This list might be extended if the names of political and social leaders who were once connected with the churches, were added. The literature on temperance reforms, including prohibition, is almost entirely a Christian contribution. Ando Taro, Ito Kazutaka and Nagao Hampei are the outstanding leaders in this field, and they have produced literature on the subject.

CHAPTER XVII.

THE YOUTH MOVEMENT IN JAPAN

Soichi Saito

Is there a youth movement in Japan today? In order to answer this question, one must make a brief survey of the historical background in which the youth movement has developed.

In the feudal days one would usually find in each village or town several groups of young men, called "wakaishu" or "waka renju". These groups would correspond to what we today would call boys' and young men's clubs. Their chief duties and function seem to have been to spend their evenings chatting together, playing shogi, Japanese chess, or discussing the things they might be able to do to have a good time at their next local district festival. Often these discussions ended in various plans whereby they might be able to attack the young men's group in some neighboring town or villge. They were distinctly provincial.

Among the Samurai class, the young men also had their own clubs. They were no less provincial. The study of "sha" or "kenji no sha" as it existed in the province where the Satsuma Clan lived is in itself a project of great interest. Before the Restoration in 1867, these provincial groupings of young agitators began to form two outstanding national groups, the one backing the old Shogunate regime, and the other standing for the Imperial family.

As one studies the earlier part of the Meiji Era, he cannot but be impressed by the remarkable change brought about by the break up of the Samu-

rai Class, whereby everybody was given an equal opportunity in the pursuit of learning, and later in business and politics. Another important point which should be mentioned in this connection is the fact of the quite unnatural and altogether too rapid and sudden importation and adoption of occidental customs and ideas. During those so-called "Rokumeikan" days, cabinet ministers and the upper class members of society were spending their nights at dances and fancy dress balls, the Japanese ladies wearing foreign dresses. It is no wonder that a conservative reaction set in, actively attacking the "worshippers of the West."

It was not till about 1905 or 1906 when Japan was having her life and death struggle with Russia that the youth of Japan began to assert itself and to make a beginning at an organization. As a result of this war Japan took her place as one of the first powers of the world. Politically the country began to work out a real constitutional government, and economically she had completed her industrial revolution and had begun the process of readjustment.

It was quite natural, therefore, that the Japanese people at large felt free from the domination of foreign influence, and thus they began to realize the necessity of concentrating their efforts along the lines of perfecting their local government and helping to uplift the youth of the country morally and intellectually. With this in mind, an organization known as the "Sei Nen Dan", or Young Men's Society, was brought into existence. It is true that even preceding this time the government authorities had done their best and had often discussed the best ways and means leading to an improvement of the condition and activities of the above mentioned young men's groups which were already in existence. The local governors had several times issued instructions along this line.

Sei Nendan Organized

The year 1910 stands out prominently for it was in this year that the first gathering on a nation wide scale of the Sei Nen Dan was held. More than 2,000 young men came together at Nagoya from all parts of Japan for this first national gathering of young men. By this time two different departments of the central government—the Departments of Home Affairs and of Education—were busily engaged in several attempts to encourage and strengthen the various local units of the organization. A Survey Commission was set up, and leader's training program was worked out. General Giichi Tanaka, later head of the Seiyukai and Premier, published, following his return from a trip abroad, a book which he called "Social Civic Education". In this book Baron Tanaka laid special stress on the necessity of the proper education of youth from the social standpoint.

In 1920 there was appointed in each local prefecture a secretary to have charge of social education. This was a step which gave great impetus to the rapid development of the Sei Nen Dan organization.

In July of the following year a large convention of young men was held in Osaka under the auspices of the united youth of that city, and the enthusiasm generated there led to a unanimous decision in September of the same year whereby all the local Young Men's Societies contributed toward a fund for the purpose of building in Tokyo a national headquarters. This building known as the Sei Nen Kwan was therefore built in the Meiji Shrine Outer Garden. Following two more national conventions in Tokyo in 1922 and in Kyoto in 1923, there finally came into existence in October 1924 a carefully worked out National Union of all the Young Men's Societies.

As has already been mentioned this movement

from its very beginning was under the direct influence and supervision of the government authorities, its basic foundation having been laid by the Home Department in September of 1915. It should here be stated that the Sei Nen Dan was not an organization for the promotion of any established set of activities or program. Its purpose had been rather the broad one of promoting and helping uplift the moral and intellectual life of the young men of the nation. The objective was to help youth in the all round development of life—the building of high character and good citizenship through improving their intellectual and physical life.

In May of 1926 a more specific and detailed set of instructions was issued, whereby an attempt was made to help meet the changing needs of society as expressed in the economic and social unrest of the Japanese people following the Great War. This new program included such items as how to increase and develop the supplementary education of youth and their taste for good reading, the cultivating of their physical education, and the training of leaders of youth.

The emphasis of the third set of instructions which were subsequently issued was upon the autonomous development of the youth movement itself. It encouraged the local groups, however, to keep in as close contact as possible with the various educational institutions both public and private.

Sei Nen Dan Program

Thus the gradual growth and development of the Sei Nen Dan has come to include 17,230 affiliated groups composed of 2,737,903 young men as members. These figures which were published on April 30, 1929 are the latest statistics available. The program of the movement now includes the following:

Intellectual—

Supplementary education — correspondence schools, summer schools, Institutes, etc.
Circulating libraries and magazines.
Education for good citizenship — preparatory education before conscription service.
Exhibitions of art and science — also discussions.
Study of local autonomous civic institutions.
Peripatetic inspection trips.
And 19 other items.

Moral—

Cultivation of a pious spirit.
Ceremony of Emperor worship from a distance.
Reading of the Imperial Edict.
Society to honor and respect the aged people.
Improvement of social customs and manners.
Abstinence from smoking and drinking.
The training of the younger boys.
The establishment of a Youth Day.
Doing one good deed a day campaign.
Promotion of thrift and savings.
And 13 other items.

Physical—

Athletic and track meets.
Hiking and mountain climbings.
First aid and emergency calls.
Get up early campaign.
Propagating knowledge of hygiene.
Promotion of various contests.
Gymnastics.
Judo and fencing.
Archery.
And 8 other items.

Civic Service—

Repairing roads and bridges.
Making sign and direction boards for paths and roads.

Fire brigade practice.
Punctuality campaign.
Prevention of contagious diseases.
Night watch duty.
Keeping up places of note, of historic interest, and of places of natural beauty and attraction.
Sweeping and keeping clean of Buddhist temples and Shinto Shrines.
Traffic campaigns.
Visiting barracks to take comfort to soldiers.
And 6 other items.

Indigenous Movement

Up till the time of the annual convention in Kyoto in 1923 the Sei Nen Dan with the help and supervision of the government had been able to make large strides forward in the realization of their objectives. It was at this convention, however, that the young men themselves and on their own initiative gave much freer expression to their own feelings and ideas. The voice came clearly from the mouth of youth that if it were to be successful in this new day the youth movement must stand on its own feet. This was the first time that the audible voice of youth demanded a really self-directed movement rather than one guided by the government or other outsiders.

This new tendency has led the movement into new and difficult problems during the past few years. Were the youth to be satisfied with leaders in persons such as the social secretaries of the respective prefectures, or retired military officers, or the principals of the local primary of middle schools? Where and how were they to get the kind of leaders demanded for the new day and the new conditions? There is now on foot a movement looking toward the establishment of a regular and permanent leaders' training institute which would

provide the right kind of leaders for local units all over the country.

Another serious problem confronting the Sei Nen Dan is the attitude of the radical youth movement which in many places, has been aiming their attacks at the Sei Nen Dan as a camp of the reactionary forces of the country.

Radical Movement

This leads me to my next point—a youth movement or tendency which has come to be more or less latent and driven under ground. I refer to the tenacious communist movement throughout the country.

The social unrest in Japan first found its vent in the wide-spread discussions of democracy. Men like the late Dr. Tokuzo Fukuda and Dr. Sakuzo Yoshino were the pioneers of this movement, but little did they dream probably of what would follow so quickly. Just how much direct influence the International Communist League of Youth has had over the youth movements of the country is hard to say, but there are reasons to believe that an organized effort on the part of the radicals to this effect has been in evidence. The two drastic arrests of March 15, 1928, and April 16, 1929, gave definite evidence of this movement. The complete works of Marx and Engels have been translated into Japanese, and the prolific production and sale of so-called "red" books give us an indication of the forces at work. A significant fact which must be kept in mind in this connection is the collaboration of the laborites and the intelligentia in this movement.

Right here, however, mention should be made of the fact that as has taken place in Europe various reactionary movements somewhat similar to the Fascist organization have already been set in motion and are beginning to exert the opposite effect, though not in so strong and enduring a manner as the other radical force.

Ethical Movements

In addition to the above mentioned youth movements and tendencies there are two organizations which during recent years have had some very interesting developments, and many ways are quite similar.

The first and oldest one is called the Shuyodan, and was organized in 1906 by Mr. Monzo Hasunuma. In general this organization is very nationalistic in its tendencies and program. They hold retreats and meetings all over the country. The Shuyodan has a total of some 160,000 active members. These together with the Associate members bring the total up to nearly 800,000, of whom about 200,000 are women. The mottos are "Brotherly Love" and "Severe Physical Training", etc. The monthly organs published by the Shuyodan are "Kojo" (Upward Move), "Ai to Ase" (Love and Labor) and "Shiroyuri" (White Lily).

The second of these Ethical movements is called the "Kibosha", and was organized in 1917 by Mr. Seiko Goto. Since that date there has been a very rapid and wide-spread progress in this organization, the "Friends of Kibosha", as they are called, being scattered all over the land. Membership figures are said to reach nearly 1,000,000 people, the large majority of whom are young women. Kibosha was originally started as an organization for the more adequate education of women, but was later broadened to include young men also. The present membership includes over 600,000 women and more than 300,000 men. Mottos often used by the Kibosha include "The Ethicalization of Society", "The Industrialization of Education", and "The Application of Educational Principles to Industry". Monthly organs include the "Daido", (The Great Way), "Kibo" (Hope), "Kibo no Nihon" (Hope of Japan), "Esperanto", "Gakuto" (for students), and "Kagayaki" (for the blind).

Both of these two movements are outstanding in that during such a short period of time they have become so wide-spread and popular. Just to what extent they exert any very great influence, or what permanent contribution they are making to society is an open question. It is difficult to predict as to the future of these organizations, for both movements are centred around two personalities, and it is due to their zeal and effort that these organizations are thriving. Mention should be made that some of these members are also members of the Young Men's Society or Young Maiden's Society. Both organizations have splendid headquarters in Tokyo.

Religious Organizations Among Students

It is of interest to note the number of various types of religious organizations which are composed of students in the various Universities, Higher Schools and other College Grade Schools in Japan. The following statistics were gathered by the Religious Bureau of the Department of Education, in September, 1929. The figures show an increase of 78 in the total number of such religious organizations since 1925.

Number of Organizations and Members

	Total No. schools	Buddhist		Christian		Shinto		Others		Total		Percentage of total students
Universities	45	70	5428	48	3082	5	226	3	250	126	8986	13.93
Higher Schools ..	32	30	770	29	600	2	28	1	4	62	1402	7.67
Colleges (men) ...	53	15	592	21	1635	1	160	—	—	37	2387	4.40
Colleges (women) .	37	5	1355	13	1643	—	—	—	—	18	2998	18.14
Technical and Commercial Colleges.	49	24	1131	36	805	—	—	1	35	61	1971	9.00
Total 216		144	9276	147	7765	8	414	5	289	304	17744	10.11

But there are two facts worth mentioning here. One is the revolt of youth against any form of established religion, and the other is the tendency to go

deep to the root of the life problems and yet to keep an attitude of evaluating the guiding principles of the religion with which they have affiliated themselves.

The attitude of the government authorities toward religious organizations affords us some aspects for our consideration and careful examination. For instance, about a year ago the Minister of Education called a special meeting, to which he invited representatives of a number of different sects and faiths in order to council with them and get their advice as to how to meet the communist influence among the students especially. In the next place the changed attitude of the educational authorities toward religionists is of significance. It is not presumptuous to say that they have come to recognize the value of religious organizations, for they are now greatly troubled in knowing how to approach the youth problem of the day.

In spite of all these baffling problems and questions, however, the glimpse of hope for the future lies in youth itself. For a time the materialistic interpretation of life may have attracted their attention. But fundamentally the thirst of youth for truth and aspiration for better things and for a better social order will find expression in the formation of different upward looking movements. This is as true in Japan as it is in the other countries of the world. Japan is no exception to the present day world current.

Now let us take up some phases of the Christian movements of our country.

The Y.M.C.A. and Y.W.C.A. Movements

The Young Men's Christian Association was first organized just fifty years ago this year. The vision and foresight of the comparatively small body of Christians of that day in taking the leadership in such a positive way in helping young men meet

their problems is surprising and encouraging. This was but a few years after the Meiji Restoration at a time when even the Japanese government itself was passing through a period of trial and doubt regarding what should be done by way of a guiding spirit for the minds of youth.

The experience and leadership of these early Christian pioneers in holding religious meetings, in conducting summer schools, and in getting out various pieces of printed matter contributed greatly to the awakening of civilization in this country. The summer school which was held at Kyoto through the earnest effort of Luther Wishard was the first summer school of any kind in Japan. Not a few of the most promising young men of that day were inspired to devote their lives for the welfare of the nation because of this influence of the early days of the Y.M.C.A.

At present there are a total of 168 Associations, including both city and student organizations. The total membership is about 25,000 young men. The program includes numerous religious meetings and discussion groups, physical education activities, social functions, boys' work, student dormitories, etc. In all these things, marked interest is being shown by the young men who come into the Y.M.C.A. buildings in the larger cities.

As mentioned above, this year marks the 50th Anniversary of the Y.M.C.A. movement. In October there is to be held a three day celebration of that event. It is hoped that this series of events will mark an epoch in the future advance of the movement.

There have been evidences recently of an awakening on the part of the Christian student movement in view of the activities of the aggressive Marxian students.

The Young Women's Christian Association has also exhibited marked progress all over the country, both in the city and student departments. There

are at present 45 different city and student Associations with a total of about 6,000 members.

Although there is no organic connection between these two organizations working with the young men and the young women, it is an indisputable fact that both Associations have come to realize more and more the need of co-operation.

Facing New Problems

The problems which confront these two movements are how to meet the present changing situation created by the new tendencies and attitudes of life on the part of our young people. Both young men and women are baffled with the economic and social problems of the day. While there are some who are quite ignorant and indifferent about these problems and are eager to be active members of the Sunday Schools and churches, nevertheless the great majority of the youth of today are troubled, and are seriously considering the fundamental problems of the present day. Some of these young people are feeling obliged to re-evaluate the whole present position of the Christian church and other Christian organizations.

An earnest Christian student recently put this question to the writer of this article, "Is it possible for me to join the socialist movement which the Marxians are propagating even though I cannot agree with their beliefs and methods of action?" Before we laugh at his inconsistent statement, we should try to understand the environment in which this student is placed. It is not an easy task to offer a panacea by which all the pressing problems of the day may be immediately solved. However, the eagerness of youth forces us to rediscover the Way of Jesus and the application of His guiding principles to the present day problems. This must be done with courage and straightforwardness.

CHAPTER XVIII.

*A STUDY OF THE RURAL PROBLEM

M. Sugiyama

(Translated by William Axling)

At present the rural problem has become a major problem not only in Japan but throughout the world.

What then is the Rural Problem? Dr. Brackett, the American authority on rural questions declares that it can be summed up under the three headings of Agricultural Technique, Rural Living Conditions, and Farm Management. What is known as the rural problem in Japan is a far more vague and undefined matter. It comprehends such matters as education, sanitation, economic conditions, agricultural methods and farm management.

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* **National Christian Social Conference**—A movement similar to that of C.O.P.E.C. in England is developing in Japan mainly through the influence of Dr. Kagawa. From August 6 to 8, 1929, a National Christian Social Conference was held, and generated great enthusiasm. Its twenty cooperating denominations and organizations added to their number at their fall committee meeting, and organized for permanent and annual efforts. Rev. Michio Kozaki meanwhile gave his attention to the printing of a full report, paying the expenses for free distribution among delegates by selling the volume to others at fifty sen a copy.

In the first three months of 1930, chapters of this report were translated and discussed at three successive meetings of the Tokyo Missionaries' Discussion Group. These are herewith inserted in the Year Book.

On May 14, 1930, a one-day social conference with Dr. Sherwood Eddy and Mr. Kirby Page was held under the joint auspices of the above-mentioned Social Conference Committee, and cooperating with the Social Welfare Departments of the Kingdom of God Movement and of the National Christian Council. In the autumn it is hoped to have a longer conference at the time of the visit of Dr. Butterfield, the world famous rural expert. The new social movement and the nation-wide evangelism are going forward side by side, both the accepted business of the Church as a whole.

Some people think of the tenant problem as the rural problem. This is a great social problem but it is only one phase of the larger rural problem.

The rural problem has a narrow and a broad aspect. One aspect is the rural problem from the standpoint of the nation and society: the other aspect is this problem as it is seen from the standpoint of the rural community itself. For instance, if the matter of rice is considered from the broad standpoint of the nation and society the fact that consumers are numerous makes a low price desirable. But from the narrower point of view of the farmer only a high price is desirable in order to meet the cost of production.

For myself, I believe that the rural problem should be considered from the narrower point of view, because apart from the farming class there is no rural problem. That is, this question should be approached from the standpoint of the farming class and a solution should be found for the economic, social and cultural wrongs which create the rural problem. The finding of a cure for these ills is the center and heart of the rural problem.

Therefore, such matters as rural economic problems, social wrongs and harmful tendencies related to rural life, problems connected with living conditions and cultural problems in the rural area naturally constitute the real problem.

Because of the limitation of time, I will, in the main deal with the social phase of the rural problem.

The rural problem has become a major issue at present. If it is, as some people think, only a minor problem it could never have assumed the large dimensions it has. The rural community has a great work to do for the nation and for society. Conditions there must, therefore, be bettered.

We must recognize that there are two causes which underlie the rural problem. The first is the decline of the rural community. The second is the

important place which the rural community occupies in the nation's life.

INDEBTEDNESS

According to the survey of the Treasury Department of the Central Government, made in 1910, the indebtedness of the farmers on movable and immovable property was ¥378,000,000, but in 1925 it had leapt up to ¥2,400,000,000. That is, their indebtedness had increased six fold in the short period of fifteen years. Not only so, but if to this sum is added credit loans—this sum is not definite but authorities agree that it about equals the loans on property—these two forms of indebtedness amount to a total of ¥4,800,000,000. If you put their total indebtedness at the conservative figure of ¥4,000,000,000 it will average ¥750 for each family. The survey of the Agricultural Department of the Central Government puts the figure at ¥550 for each family. If the distress of the farmers caused by this situation is a matter of no moment then, of course, there is no rural problem. However, because of the importance of the farming class as indicated by the following facts, this situation cannot be disregarded.

I. POPULATION

Consider the importance of the farming class from the standpoint of population. In Japan proper there are 5,549,000 families. Of this number, the farmers total 49% of the total population of Japan proper. If to this is added Japan's colonies, the percentage of farmers totals 55.6% of the total population of the Empire. Over half of Japan's population is, therefore, to be found on the farm.

II. CAPITAL

According to the survey of the Japan Industrial Bank the value of the farms of Japan totals ¥27,700,-

000,000. The value of other farm property is ¥7,000,000,000. That is, the farms of Japan represent a total capital of ¥34,700,000,000. The capital invested in commercial enterprises is ¥13,000,000-000. Industrial enterprises represent a capital of ¥10,000,000,000. The ratio of capital between agricultural investments, commerce and industry stands as follows,—41.1%, 17.6%, and 13.6%. Agriculture represents, therefore a capital investment three times that of commerce and four times that of industrial enterprises.

III. PRODUCTION

The value of the annual products of the farms amounts to ¥4,400,000,000. Of this, ¥1,200,000,000 is spent for materials necessary in the process of production so that the actual net annual addition to the national wealth on the part of the farming class is ¥3,200,000,000.

IV. EXPORTS

The total annual national exports of Japan amount to ¥2,000,000,000. Of this, 60% is produced on the farms: 15% are imports which are again exported and only 25% of our exports come from other sources. From these facts and figures we can understand the important place occupied by the farming community in the nation's life.

When to this we add the social factor, the strategic place held by the farming class becomes even more evident. The contribution of the farms to society are healthy, promising youths and an inherited, cultivated love for labor.

From the spiritual point of view the farms teach the spirit of cooperation and unity in contradiction to the ultra-individualistic tendency of modern society. From of old, the beautiful custom of neighborliness and helpfulness has flourished on the farms. These things indicate some of the priceless

contribution which the farming community is making to the social life of our day.

The rural problem in the Occident has arisen out of about the same kind of causes. How then did this social problem arise in a community of such outstanding importance? There are two causative factors. The first is an economic cause: the second lies in the realm of idealism.

The economic cause lies in the fact that if a man labors he should receive reasonable returns for his labor. But no matter how much a farmer labors he does not and cannot secure, under present conditions, a fair return for his work. When we are told that the tenant's wage works out at only 40 sen a day we stand amazed. Even the comparatively well-to-do farmer who owns his farm, gets only ¥25 for a bag of rice which it costs him ¥40 to produce. Thus he gets little or no return for his labor. This is the first underlying cause of the rural problem.

The idealistic cause is rooted in man's respect for personality and his demand for equality. Whether we have property or not we demand to be treated as equals and due respect for our personality. On the farms, however, the property owners and the propertyless are not treated as equals. There, personality is not respected.

Even though we do not believe in Marxism, we as Christians must stand for justice and must endeavor to correct economic wrongs. Moreover, we cannot fail to correct wrongs that lie in the realm of idealism. If we forget these closely related problems we cannot propagate religion. On the shores of Galilee Christ did not leave the five thousand hungry people to their fate. He ordered his disciples to provide them with bread. We must not forget men's bodies in our zeal for their souls.

How, then, can we right the economic wrongs and also minister to the spiritual needs of the farming folk? The first question relates to external reforms which will correct economic wrongs. How

can we furnish the right kind of leadership in this realm? The second has to do with the meeting of inward and spiritual needs. In a word, how can rural evangelism be carried forward?

Let us start with the first question. Outward economic reform waits for our leadership.

1. **Rationalizing Distribution:** The tenant question is a troublesome one. Japanese tenantism is a hold-over from Feudalism and the returns which a tenant is compelled to make to the land-owner is exceedingly high. The land-owner takes 55% of the actual crop or of the returns from the crop. The tenant gets the remaining 45%. For the poverty stricken tenant this exorbitant rental is the cause of great distress. This rental rate must be changed, not because of tenant riots but for the sake of justice.

2. **Rationalizing the Expense of Production:** In the production of rice according to the reports for 1921, 1922 and 1923, it cost ¥40 to produce one bag of rice. Therefore, it would be fair to add a profit of about ten per cent and sell for ¥45 a bag. But as a matter of fact the market price was ¥25. The reason for this is that the farmer has nothing to say about the price he is to receive for the rice which he produces. The doctor determines the return he shall receive for his service. Not only the doctors, but barbers, even restaurant keepers and others form guilds and have the power to fix and do fix the price for their works. The progress which labor unions and trade guilds have made is based on their power to fix wages.

In America and Canada there are Grain Elevator Unions which give the farmer the power to determine the price which he will take for his products. Such agencies are greatly needed in Japan.

From the standpoint of consumption the prevailing price of all supplies needed by the farmer, with the exception of rice and cereals, is high and the

quality inferior. This is true even of such an everyday article as the farmer's hand sickle. A sickle which is sold at 18 sen in the place where it is made is sold to the farmers for 55 sen. Moreover, fertilizer which according to the Fertilizers' Union should sell at ¥1.10 for ten kwan (82.8 pounds) cost the farmers ¥2 and more.

Such unreasonable factors as these are prevalent in the realm of production in the rural field. The capitalistic system with its middle men made these irrational practices possible. For this reason it is absolutely necessary to organize rural producers and consumer guilds.

3. **Rationalizing Management:** Because of the farming class, farm management lacks efficiency. The Japanese farmer works only 200 out of the 365 days of the year. We must help them to discover ways of being profitably employed during the remaining 165 days. We must find work which will distribute their activity throughout the year. Moreover, we must help them to make use of modern scientific methods in their work. Not only so, we must help them to extend their sphere of work through the use of modern scientific implements and methods.

4. **Rationalizing Economics:** The farmers' economic burdens,—taxes, etc.,—are unduly heavy. According to the survey of the Agricultural Association of the Ehime Prefecture, the ratio of taxation for agricultural, commercial and industrial enterprises in that prefecture is 100 for agriculture, 45 for commerce and 28 for industry. There is, therefore, great need for equalization.

I now want to consider the inner spiritual phase of the situation. To reform these outward aspects of the farmers' life and neglect the spiritual will be fruitless. To encourage the organization of industry as a part of the national program without creating a strong spirit of cooperation and mutual

helpfulness in the more than 14,000 villages of the Empire will fail of real results.

In truth only as Christians and as brothers can real success be realized in consumers and producers guilds. Where the people are good you will find a good village. If the head of the village, the principal of the village school and leaders of the village life are outstanding folk the village is always characterized by reform movements and by progress. Spiritual reform is by far the most important. This reform which is centered in men's hearts makes good men. The importance of rural evangelism lies here.

How then can we make real progress in rural evangelism?

I. *We must stress the need of rural evangelism and create a public opinion and passion in its behalf.*
   (a) A department on rural studies should be added to our Theological Seminaries. It is necessary to give cultural preparation to those whose hearts are turned toward the rural field. A certain Professor asserts that the reason for the decline of the rural churches in America is the inferiority of the rural pastors. He says that the pastor who would work in the rural area should spend a year in Y.M.C.A. work and two years in an agricultural school following his graduation from the Theological Seminary.
   (b) Rural evangelism should be stressed in the churches. Sermons should be preached on the rural situation and on rural evangelism at least two or three times a year in every church. Prayer should be made for the farming class.

II. *Actual Rural Evangelism.*
   (a) Direct evangelistic methods.
      (1) Liberal use should be made of tracts,

posters and leaflets. The printed type of such literature must be large and the "kana" affixed to the Chinese characters. The poorly educated, undernourished, weak-eyed farmers cannot read small type.

(2) The Sunday School: The religious education of the children must not be neglected, no matter how busy the church may be. They must be taught in the church, out in the open spaces and in the temple groves.

(3) In the opening of preaching places, centers must be selected where the farmers naturally go and congregate.

(b) Preaching and Lecture Meetings: In Nagano Prefecture I tried out the matter of having the members of the local Young Men's Association make the preparation for lecture meetings on topics pertaining to rural life. In this way contacts were established with these villages for the future.

(c) Indirect Evangelism:

(1) Farmers' Gospel Schools.

This has already been tried out in various areas by taking advantage of the slack season on the farm. The young people from the farms are asked to bring five sho of rice and they cook, eat and study together during the period of the school. At such times, through service rendered by the Women's Society of the Church, these young folk from the fields get a taste of the joyousness and helpfulness of the fellowship and comradeship which characterizes the church life.

(2) The Sending out of Rural Leaders.

Leaders with culture and ability to

lead in needed reforms must enter the rural field. Of these the men should have a knowledge of, and training in, agriculture. The women should be able to give leadership in the reformation and betterment of the home life. They should also have a knowledge of midwifery and sewing.

(3) Visiting clinics are greatly needed as well as visiting midwives.

(4) If it is possible to open Rural Settlements this is exceedingly desirable.

Closely connected with the betterment of rural life is the study of superstition.

Methods of Studying Superstitions:

(1) It is important to analyze and study the different forms of superstition in a scientific way. For instance, superstitions related to daily life, those related to sex, etc.

(2) The study of the history of various superstitions is also important.

(3) The study and criticism of the contents of various superstitions. Even though there be an element of truth in these superstitions they should be thoroughly and scientifically criticised.

(4) It is necessary to teach the way of escape from these superstitions.

(5) Finally an effort should be made to absolutely wipe out all superstitions.

How Can Self-Supporting Churches be Built Among the Poverty Stricken Farming Class?

(1) This cannot be done through money contributions but only through contributions in kind. Rice, cereals and firewood should be contributed at the time they are harvested.

(2) The contribution of labor is another method. The devotion of a brief time in the morning and in the evening to the cultivating of a co-operative church field provides a way for the contribution of labor to the support of the church.

(3) If the evangelist will spend half of his time farming the problem of self-support in the rural church is easily solved.

(4) To provide the church with a tract of land as a part of its property is another way of building a self-supporting church.

(5) Another way is for the pastor to have some profession by which he can support himself, for instance, that of a doctor or a pharmacist or a dentist, etc.

Methods of Bettering Rural Life.

(1) The pastor must dig in and reside a long time in a rural community. Rural mentality looks with suspicion on a stranger. It is necessary for a Christian worker to become part and parcel of the rural community and its life.

(2) We must help the economic life of the community. For instance, the organization of a consumers guild and giving the community the advantages of the profits. The providing of good seed is also greatly welcomed.

(3) We must educate through demonstration. For instance, the cultivation of grapes and teaching the farmers the art of grape culture. The Bible also can be taught through the demonstration method. If the branch of the vine does not bear after two years it is cut down and destroyed.

(4) We must endeavor to get hold of the best people of the villages. The village peo-

ple are great imitators and have a strong spirit of dependence. Therefore, it is necessary to lay hold on the influential people and those who are trusted in the villages. This is also in accord with what Christ taught.

(5) One of the best opportunities in the work of village betterment is the place where the villagers gather to enjoy the summer evening breezes. Here old and young without any distinction gather and relax. Here they profit much through the wisdom which comes from communing with the stars. Here their hearts are open and their souls sensitive.

(6) The gathering around the fire-box in the winter serves the same purpose as the under-the-stars rendezvous in the summer. It can be made a great power in lifting the life of the village folk.

(7) A Strong Feature in the Villagers' Character.

The villagers are the descendants of the ancient gentry and have a long and honorable history back of them. The relation between smaller divisions within the same village is often a troublesome factor. However, it is always important to remember that as in topography the streams flow from a higher source so the country folk in Japan come from superior stock. It also must be borne in mind that it is seldom that thought movements cross such geographical obstacles as rivers and mountains.

(8) Simplicity of Language.

The local language of the rural people must be used rather than scholarly and standardized speech.

(9) A general knowledge of agriculture is necessary. It need not necessarily be specialized knowledge but it is highly important that it be of such a character that one can converse in terms of understanding and familiarity with the farming people.

These, then, are some things which need to be kept in mind by those who work for rural betterment.

Some Questions Which Call For Consideration:

(1) Where should rural betterment begin?

The reconstruction of rural life must begin with the kitchen. The women on farms must center their efforts in bettering this phase of their life.

(2) How must the consumers unions deal with the question of the small retail merchants?

In Kobe the growth of the consumers guilds has without question proven oppressive to the small merchants. However, retail merchants will naturally be ruined as a result of the advance of the capitalistic system. The advance of socialism also spells ruin for them.

The progress of consumers guilds in the rural area has not, as a matter of fact, brought suffering to small merchants except in the case of those handling fertilizers. Merchants who deal in fertilizers have been affected by the growth of rural consumers guilds but for the most part these merchants are so well off that this has not in any way endangered their livelihood.

(3) Should Economy be Taught the Farmers?

As a matter of fact there is no realm in which they can practice economy ex-

cept where because of ignorance they spend money uselessly. The economy which they need to be taught is not the closing of the purse but as to how they can lengthen the life of things at their disposal.

(4) Why do our tenants pay a larger rental than the tenants of America and Europe? The reason is not an economic one but simply that custom has held over from Feudal days to the present time. Of course, it is a fact that land is too scarce and the people on it too large in number.

(5) Regarding an Anti-Marxian Movement in the Rural Districts.

Just as there are study groups for students where they have an opportunity to study social problems, so among the farmers there must be provided an opportunity to study social problems from the idealistic point of view. Moreover, here we must courageously face actual problems. The reason why the farmers have so speedily taken up with Marxism is that the believers in Marxism in attempting to find actual solution for actual problems are courageous and sacrificial.

(6) A Fair Tenant's Rental.

Even according to the standards of present day capitalism scholars are agreed that one-third of the crop is a fair return for the land-owner.

(7) How far can the Church Ally Itself with Tenants Guilds?

There are temples which declare that they are neutral but as a matter of fact this is impossible. Near Osaka a temple refused to allow the tenants' guild to

meet on its premises. But the tenants declared that it was partly their property and proposed to destroy their part of the temple and leave only the landowners' share of it intact.

We must make it clear whether we are for or against capitalism. Personally I believe that I should take my stand on the side of the propertyless masses and I am making this my working principle.

(8) Should the church act as an arbitrator at times of tenant riots? It cannot always act in that capacity but when it refuses to do so it will be disowned by laborers and the capitalists.

CHAPTER XIX

*SOCIAL THINKING IN JAPANESE UNIVERSITIES AND COLLEGES

Prof. Kenji Sugiyama
(Translated by Dr. H. B. Benninghoff)

I. THE FIRST OR THEORETICAL PERIOD, 1918-1923

"Democracy". Industrial development during the World War brought about a rapid increase of capitalism, and of the number of new-rich. On the other hand, the German and Russian revolutions, and the rise of the Japanese Labor Movement, were stimuli of a contrasting character. The resulting thought-conflict between conservative Right and extreme Left was the real beginning of "student thought" in Japan.

"Democracy" had become a world issue and Japanese students could not but join in the consideration of its meaning. Innocuous as it seems now, at that not distant period, "Democracy" seemed as radical to the reactionaries, the adherents of the status quo, as does Marxism at present. But the thinking process was inevitable, and month by month it developed.

October, 1918 saw a thought-battle, the arena of which was the newspapers. Ikuo Oyama, at that time one of the editors of the Osaka Asahi, published in it a series of articles on democracy, supported by Prof. Hasegawa of Kyoto Imperial University. Meanwhile in Tokyo Prof. Yoshino of Tokyo Imperial

* National Christian Social Conference See Footnote on page 179.

University was writing for the Chuo Koron, and Prof. Tokuzo Fukuda was supporting him, also urging democracy. A reactionary imperialistic society called the Ronin Kwai took up the cudgels against them. To strengthen themselves against this opposition the liberals,—these professors and their student-followings, organized a society for the study of labor issues called the Ro Gakkwai. Awakened through their study, they gave the strong support of their membership to Bunji Suzuki's nation-wide laborers' society which was then on its way to becoming what it is now, the Japan Federation of Labor.

November, 1918 staged the first organized expression of student opinion, in a debate sponsored by the Tokyo Imperial University Oratorical Society. Prof. Yoshino argued against a representative of the Ronin Kwai for democracy. Students from all the big schools of higher grade in Tokyo attended the debate.

December, 1918 saw the birth of the Dawn Society, a group of scholars and thinkers banded together to support the ideals of Prof. Yoshino; and in that same month was born also the Shin Jin Kai, the New Man Society, participated in by Imperial University Law students, and helped by Professors Yoshino, Sano, and Azabu. Thus by the end of 1918 there were three new societies expressing the developing interest among university students in democracy.

The following year of 1919 saw merely an extension of the same tendency to organize. In *February, 1919,* Waseda University produced its society of this character, called the Peoples Union (Minjin Domei), under the leadership of Takahashi and Kitazawa. In *November* a federation of such local university groups was organized, called the Seinen Bunka Domei. All these societies so far arose during Japan's "good times" of economic prosperity following the War.

Syndicalism, Anarchism, and Communism. The

year of 1920 ushered in a period of increasing economic distress, reduction of wages, unemployment, and labor strife. The academic discussion of democracy gave place to interest in concrete social problems. Among the students as well as among labor groups there was an interest in Universal Manhood Suffrage, but with the dissolution of the Diet on February 26, 1920, to avoid a vote on this question, the success of the reactionaries quelled this interest for a time, in the parliamentary method. Osugi argued for *syndicalism*, and faith in this idea spread among laborers and students.

Meanwhile the Suffrage Movement, diverted from its main objective, expressed itself in two side lines: (1) The first large general celebration of "May Day," which took place on May 2. (2) The organization of the Socialist Union, which aimed to extend the field of socialism. This was on December 10, 1920. Student groups participating were the Imperial University New Man Society, a Waseda group called the Kensetsusha, or Constructors. Other groups in the Union were of organized laborers.

Remembering that it was in 1920 that the Foreign Propaganda Department of the Soviets was organized, and that in that year was organized the first communist movement in Japan, the Gyomin Communist Party of Osugi, we see a new significance in the next item in the student movement for that year. The Peoples Union (Minjin Domei) of Waseda was dissolved, and in its place there was organized the Gyomin Society, or "Dawn" Club, and the Bunka Kwai, or Civilization Club. This probably represents a division in the original group into those who were willing to accept the "dawn" of Communism in Japan, and those who refused such radicalism and stuck by the middle ground of "civilization".

In 1921 the Socialist Union was dissolved by the government. In 1922 syndicalism disappeared as a

thought-movement, and was succeeded by the two tendencies of *anarchism* and *communism* in popular favor. The two ideas clashed with one another. The students' union followed the lead of the socialistic movements and divided along these lines. The famous socialist, Yamakawa Hitoshi, proposed that social opinion be directed to *political effort to change social conditions,* instead of merely academic discussion of economic problems. This helped begin the movement which later led to the formation of the proletarian political parties. One of the reasons for both reactionary and radical outbursts hitherto had been that there had been no outlet otherwise. Nobody had had a vote.

Student Communism and Governmental Suppression. On November 7, 1922, on the anniversary of the Russian revolution, the Students' Socialist Union was organized again, to express student ideas. This was for universities. And in January, 1923, a corresponding Union for students of the Higher Schools (three-year Junior Colleges) was brought into being. At this time the government passed a bill to restrict the freedom of the press and of meetings for the expression of radicalism. So the Student Unions above-mentioned joined with other bodies to oppose these measures.

(1) In April, 1923, a "Self-Government" meeting at the Imperial University, Tokyo, was held.

(2) Meanwhile a "War Investigation Group" organized itself to oppose these liberals, and was fought by the Students Unions. On "Bloody Friday" Waseda students assembled in front of the statue of Marquis Okuma, the founder of the university, to oppose the War Investigation Groups.

(3) In June, 1923, the students organized the "Daigaku Yogo", an organization to shield their professors from police investigation. Police at that time were raiding the rooms of the professors to examine their desks and desk-drawers to see what

they were reading and writing. The students insisted on freedom for study, and the independence of scholarship.

In this same month of June, however, sixty-four Communists were arrested by the government. And by September the country was in great confusion through the conflict of opinion and ideals. During the disturbed period after the great earthquake of September 1, 1923, anarchists were killed, including Osugi and his wife and child. Martial law was declared, and social questions were for a time in abeyance. The radicals had mostly fled from Tokyo, and students turned their energies to relief work.

II. SECOND PERIOD—STUDENTS TAKE PART IN PROPAGANDA AND REVOLUTIONARY PLOTS

Serious Questions. But serious questions soon arose again, to stimulate radical student thinking. (1) The Korean, *Bokuretsu*, with a Japanese wife, was discovered in a plot to kill the Emperor. (2) What is called the Toranomon incident took place late in December, 1923, when young Namba, a Waseda student, son of a member of the House of Peers, made an attempt on the life of the Crown Prince. His brave bearing at the time of his final sentence aroused popular sympathy. (3) General Fukuda was shot by an enthusiast of the Labor Movement, and (4) in Osaka certain students took the place of motormen in the street car strike. This aroused the indignation of students in Tokyo in favor of the Labor Movement, who held a meeting in the Tokyo Imperial University Y.M.C.A. hall, to protest against the strike-breaking of the Osaka students.

National Organization. On September 14, 1924, there was organized in the Tokyo Imperial University an *All Japan Students Social Science Union*, attended by seventy-seven representatives from

twenty-three schools. They divided Japan into three districts, (1) Tohoku, or the North District; (2) Kanto, or the Central District; and (3) Kansai, or the Southwest District. Each school was to become a center for propaganda. Some of their statements at this meeting are significant:

"Previously the University sought to make scholars or Cabinet members, at any rate, a *'privileged class'. Now university graduates face the difficulties of getting food, and employment, and of being exploited by capitalism. Present day society destroys our ancestral homes and casts us out into the world. These conditions drive students to turn away from bourgeois society and to join issues with the proletariat."*

At this meeting arose a movement against international war, and against military education.

On July 16, 1925, at the Imperial University of Kyoto, was held the second meeting of the Social Science Union, attended by forty-seven, representing fifty-nine schools and sixteen hundred members of the local Unions.

In December of 1925 the Kyoto Imperial University became the centre of the *All Japan Students Communist Plot.* Following the discovery of this plot the Japanese government refused to recognize the freedom and independence of the universities, and imprisoned several students without trial. On investigation the police found that students were not only studying communism, but were taking part in communistic movements. Their investigations disclosed that students were working along communistic lines in at least the following ways and places:

1. In the Fukuoka Higher School.
2. In the Otaru Higher Commercial School.
3. In the Imperial University, Tokyo, the New Man Society (Student Union) collected funds to support a strike.
4. The Student Unions were working against Military Education.

5. They were working to relieve the Korean flood sufferers.

6. Kyoto University students helped Osaka electric workmen in their strike.

7. The Japanese Labor Conference invited Russian representatives.

8. Students were working for schools for proletarian education.

On May Day, 1925, the students took part in the Annual Labor Demonstration.

As a result of the police investigation, thirty-eight were convicted of participation in the Kyoto Plot, thirty-three undergraduates, four graduates, and one former student.

During these years there were many difficulties (strikes) in various schools,—in the Matsuyama Higher School, in Waseda University, in the Iwakura School for Railway Men, in the Okita Middle School, in the Sendai Higher School, in the Girls Higher Normal School in Tokyo, in the Music School in Tokyo, in the Higher School in Keijo (Seoul), in the Kansai University, in Meiji University, in the Southern Higher School in Okayama, in the Kyushu Imperial University. And there was a student effort to appeal directly to the Emperor.

The climax came in March, 1928, in the All Japan Communist Plot, which may be said to have brought to an end the second period, during which theoretical discussion and study, now concentrated on the works of Marx and Lenin, were continued. But the emphasis was increasingly on propaganda and revolutionary effort.

III. THE THIRD PERIOD OF INCREASING GOVERNMENTAL SUPPRESSION AND SECRET CLUBS

From 1928 onward the government began a more thoroughgoing oppression of socialist activities. It

dissolved and forbade meetings for social study. Secret clubs developed, therefore, and students utilized existing recognized clubs in which secretly to discuss their communistic problems. In newspapers and speeches they denounced the policies of the government. A sample student speech of the period is taken from the meeting of the Kanto Students Oratorical Union, December 10, 1928:

"We have come to this: the oppression of the government reaches into the factories, into the villages and the towns, into the schools and colleges. They are taking away from us our liberty of study, speech, and assembly. Real student life has become impossible. We must resist this oppression even unto death."

Student slogans are: *Students must unite to protect the rights of study, of meeting and free speech.*

We must oppose the unequal and unjust distribution of goods.

We must resist the unjust condemnation of proletarian students and workers.

We must resist the police entering our educational institutions to apprehend students.

During this period Mr. Mizuno, the Minister of Education, dismissed an Imperial University professor apparently in sympathy with the students. The students, therefore, criticised the Minister, saying society itself and the existing authorities are to blame for the conditions which lead to student radicalism.

In April, 1929, a number of students were arrested because of interest in Marxism. In this period there were also as many as a hundred student strikes and disturbances, in the Sendai Imperial University, in the Doshisha, in the Buddhist University, in the Okazaki University, in the Japan University, in the First Higher School, in the Imperial University (Tokyo), in Waseda, etc.

IV. STUDENT THOUGHT TODAY

A. How Modern Progressive Students View Society

History teaches (they think):

(1) That Capitalism destroyed feudalism and its attendants.

That Capitalism will in turn be destroyed by the proletariat.

That the European War confirmed Lenin's prophecy.

That international capitalism tends to peace for a time; but conflicts for markets and materials will bring War. We must await this final conflict. Then the proletariat will contend against the exploitations of capitalism. The students believe in the triumph of anti-capitalistic enterprise.

That in times of tranquillity Capitalists will dole out gifts to the workers; but with hard times they hoard their wealth and the poor suffer.

That improvement is impossible by conference and mutual concession.

That War is inevitable.

(2) That Japan will follow this tendency.

The Capitalists think that the farmers exist to enable them to win any capitalistic war, because money depends upon production. Therefore the man-power of the country, the young men's organizations, the students' and Firemen's Clubs, the agencies which promote War and the agencies for Research, the movies, papers, magazines, literature, schools and religion are all capitalized for "Capital".

The Japanese capitalists, with their eyes on China, hold all these forces ready to maintain Japan's position there.

Capitalists fear the Russian Soviet, because Sovietism seeks to restore the productve land and other resources to the worker. Japan is preparing to hold her own in this matter against all odds. Students resent this attitude towards Russia.

Until now there has been only criticism and discussion of labor and capital and their problems in Japan. Thought has been along economic lines only. But now there is a rapid movement towards taking these questions into politics. So there now exist a Proletarian Party and a Communist Party, arranging for political action.

B. How Students Regard the Schools

Schools are a part of society, and the student is a vital factor in the school and so of society.

According to modern capitalistic conditions graduates of schools must sink below the salaried middle class into the proletariat.

The salaried class itself is now only on a par with the laborers.

The small capitalist of the home town becomes the victim of the big capitalist. Money is scarce and students have to shift. How can such students be expected to close their eyes to social and political questions and devote themselves to "study"?

Moreover, modern schools do not allow students to analyze and criticise conditions.

Modern "learning" studies only the past.

Marx and Lenin call for real live study. "Social Study" is alive and real.

But educational authorities forbid and persecute such interesting study. They blind us to the real and punish anyone who peeks from his blindfold to see what is really going on.

The upper class suppress the rise of proletarian thinking. They deprive the workers and students of their freedom, hoping thus to protect their own position. Modern students urge their fellows to seek the truth and discuss reality. Modern (private) schools, formerly free, follow the trends of imperial (government) schools, taking away our liberties, and forcing on us their own bourgeois ideals. They are looking for honor and money, not men.

Can we trust such a school? No.

Schools do not furnish guidance and training for the actual problems facing us. Is such education worth while?

Indifference is a sin. Enjoyment is selfish. Profligacy has no spirit. Religion is opium. Bourgeois take refuge in these "escapes". The true man becomes a proletarian and devotes himself to the study of the problems of real life.

What shall I do? Study Social Science. In this we find life.

The professors' lectures are dead and deal only with fragments of business or commercial life.

Be careful—beware of the social inconsistencies which are dealt out to us. *Study Social Questions!*

C. The Place of School Oratorical Societies in the Movement

The following is the interpretation of the oratorical societies given to new members: (The new member asks the following questions).

(1) Does the Oratorical Society teach the art of public speaking? No. Oratory has nothing to do with Art. Art stupefies oratory. Form is nothing. Content is everything.

(2) What is the content? Independence of learning. Freedom of Research. For the realization of these ideals we have shed our blood. This is our life. We must carry the ideal for tomorrow and publish it abroad. This we have asserted with great conviction.

(3) Then the Oratorical Society is a *living* organization? Yes, it is. Our society welcomes honest, pure-minded young men who are interested in studying the truth and proclaiming it.

(4) I have found (concludes the new member) *one* place where there is freedom. I will join.

D. Student Slogans

A. Political

1. Oppose the "orthodoxy" of the capitalists, and military training.
2. Do away with reactionary policies.
3. Do away with "student monitors."
4. Give freedom to student group organizations, publications, discussion, research.
5. Emancipate students from Korean, Formosan, and other "colonies."
6. Do away with the presence of police in the universities.
7. Do away with imperialistic military wars.
8. Protect Soviet Russia.
9. Help China.
10. Long life to Japanese Communism.
11. Do away with government-directed efforts to "pour oil on the troubled waters."

B. Economic.

1. Reduce school fees by thirty per cent.
2. Do away with enforced "donations" and the military fee.
3. Recognize and establish the Cooperatives.

C. Miscellaneous.

1. Give freedom for social study, propaganda and organization.
2. Admit students to teachers meetings.
3. Give self-government to societies and clubs.
4. Allow Clubs with leaders not connected with the universities.
5. Establish a "self-governing" Committee.
6. Omit verbal test from the entrance examinations.
7. Revise the time-schedule and the contents of the lectures.
8. Oppose sports, athletics, where the objective is working for a championship.
9. Destroy reactionary groups.

10. Fight against university restrictions.
11. Form a "Students Union" in each class, department, etc.
12. Show your proletarian class consciousness.
13. Stir up your fighting spirit and drive away oppression.

E. How to Propagate Our Proletarian Principle

1. By public speeches
   - A. Formal addresses
   - B. Between formal addresses distribute information and speak extempore.
2. By Publications
   - A. Newspapers
     - a. Dailies
     - b. Party Organs
     - c. College Papers
   - B. Secret distribution of handbills
   - C. Distributing publications through the mails.
3. Utilize meetings for other purposes.
   - A. School class meetings
   - B. Study clubs and seminars
   - C. Alumni meetings
   - D. Miscellaneous.

F. Conclusions

How can educators help students who have such thoughts and problems? There are two classes of such students.

(1) The "Marx boy", the student who follows the popular trend without serious consideration or responsibility.

(2) The serious student who believes in the Marxian philosophy. The first class might be disregarded, but they cause a lot of trouble. The second class of thoughtful students who believe in Marxism as a doctrine disturb the peace of the school, are unmanageable, audacious and shameless,

do not attend classes, but present themselves at all meetings and occasions which they can utilize to further their aims. They attend public gatherings, get arrested, give trouble to their families and to the school.

If the school asks such a student to attend classes, he says that there is no advantage in bourgeois education. Professors controlled by bourgeois ideals do not know, or want to know, true science. To the question, "Why do I register in such a school, then?", the bold Marxist replies, "It is my duty to destroy the mistaken organization and constitution of such a school from the inside. This is my mission, to increase our proletarian group."

To deal with this situation, school authorities must try to lead the students to see their mistakes. If they acknowledge their mistakes, have them sign a statement not to continue. Inform parents, and co-operate with them. But most of the "red" students cannot be managed or controlled even by their parents, much less by the school. Did such students get their ideas before or after entering college? It is hard to determine. Anyway university teachers have great responsibility. The weakness of the family and the influence of friends as well as the defects of the individual character must all be included as causative factors in the situation. Many students who promise to "be good" soon forget their promises. Then they must be dismissed. "Red" students are not made by the schools. They are driven by modern social impulses and conditions to extreme positions. We can run away from these problems, or find ourselves in the midst of them.

CHAPTER XX.

*THE PROLETARIAN MOVEMENT IN JAPAN

Tetsu Katayama
(Translated by Michio Kozaki)

At the time of the first national election under Manhood Suffrage, which took place in February, 1928, it is quite natural that Proletarian Parties emerged. Before the achievement of universal suffrage the number of voters was 3,300,000 but now it is 14,000,000; and these more than ten million new voters are proletarians.

It was in December 1, 1925, that the first proletarian party came into existence—the Farmer-Labor Party. But after three and one-half hours it was dissolved by the government. Why did the government prohibit the organization of this party? Was it simply reactionary? Is our government entirely opposed to proletarian parties? We must consider the reason. . . . It is well known that there are two principles among proletarian parties. One is that of *communism* and the other that of *social democracy.* The former has direct connection with the Third Internationale, and its aim is Peasant-Labor Government. Consequently its adherents deny the parliamentary system. The latter, on the contrary, aims at government by all the people, according to its principle of social democracy.

The Struggle Between the Two Principles. These two tendencies are apparent in the world, and it is no surprise to find them coming to the surface in Japan when the universal suffrage brought freedom to the mass of the people.

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* **National Christian Social Conference**—See Footnote on page 179.

It was in 1917 that the Russian Soviet government succeeded in getting power. After three years it organized a Foreign Propaganda Department, and in that same year of 1920 we saw the first communist movement in Japan. It was the Gyomin Communist Party, organized by Mr. S. Osugi, who first went to Shanghai to study it, and then organized it secretly in the next year, 1921. (This Mr. Osugi was killed at the time of the earthquake.)

In September of the same year we saw the first definite movement, in the appeal made by various labor organizations, by the use of the slogans:

Save the Russian Famine!

Absolute non-interference in China!

Recognition of Russian Government!

Immediate withdrawal of the army from Siberia!

And in this year of 1922 the Japan Communist Party was organized by such men as Sakai Toshihiko and Sano Gaku, famous socialists. In the spring of 1924 the Japan Federation of Labor expelled some communistic groups, numbering about eight thousand men. Those expelled organized themselves into a Left Wing Party.

The Gyomin Communist Party had been secret, as well as other early developments, and so the government did not interfere,—until they discovered them! But in 1924 the government took quick action, in the passing of the "Peace Preservation Law", in which severe punishments were proclaimed for communism.

The Political Formation Resulting from the Struggle. After the suppression of the first proletarian party, above recorded, in 1926 a new one, the Labor-Farmer Party, was organized at Osaka. But soon afterwards (at the third meeting of the Executive, says Kagawa, who sat in them all) the party divided itself into Left and Right. Those against the communistic idea now organized themselves into the *Nippon Farmers Party*, and in the same year, in December, 1926, we saw the *Social Democrat Party*

and the *Nippon Labor and Farmer Party* organized, making altogether four proletarian parties. After the first national election under universal suffrage, in February, 1928, the Tanaka government dissolved the *Farmer-Labor Party* because its leading spirit was communistic. Its members at once organized "A Meeting for preparation for a New Party", but even this was prohibited for the same reason. (But later, apparently, permitted.)

In December, 1928, the *Nippon Farmer Party*, and the *Nippon Labor-Farmer Party*, and certain local proletarian parties, organized the *Tashuto*, or *Japan Mass Party*. This became the *Middle*, while the *Social Democrat Party* is the *Right*, and the new *Labor-Farmer Party* is the *Left*.

Students and Communism. The Communist Party is spreading its ideas among the students. Their organization, "Social Science Study Club" had branches in fifty-nine colleges with sixteen hundred members. But in July, 1925, when they held their second annual convention at Kyoto Imperial University, the Peace Preservation Law was brought into action for the first time, and the arrest of the students followed.

The Difference in Philosophy Between the Proletarian Parties

There is a distinct difference between the communistic and social democratic tendencies among Japanese proletarians. The *Labor-Farmer Party* is faithfully following the rules of the Third Internationale, proclaimed in 1920,—that the aim of communism cannot be realized except by fighting against social democracy. So everything in their party is decided by a few officers who completely control the party system. This was well illustrated when the Soviet expelled Trotsky and four others from their organization.

The *Social Democrat Party* is entirely opposed to such a system, and believes in the mass of the people.

It follows the decision of the majority. It believes in the education of the mass of the people and does not neglect international connections. It believes that true democracy is maintained only by the development of the proletarians as a class; and that the true development of proletarian political and economic privileges is to be attained through slow evolution.

PART IV

OBITUARIES 1929–30

Gideon F. Draper

Rev. R. C. Armstrong, Ph.D.

Robert Cornell Armstrong was born near Ottawa, Canada, in 1876. He graduated at Toronto University in 1903 and came to Japan as a missionary of the Methodist Church of Canada in the same year.

In 1904 he married Miss Ketha Service, and they served in this field together until he passed away the last of October, 1929.

Gifted though Dr. Armstrong was as a speaker and administrator his greatest contribution was as a student and a thinker. His chief interest was Japanese thought and religion. His published works won him not only university degrees but the admiration and respect of all who were interested in such subjects.

He was at first in the evangelistic work and later professor of philosophy at Kwansei Gakuin, Kobe, and lecturer in theology at Aoyama Gakuin. Nine years ago he became missionary to the Central Tabernacle in Tokyo, a special church for students. He was in great demand as a speaker. In addition to mind of exceptional quality he had a strong personality. He was greatly attached to the Central Tabernacle and rejoiced to see the new building completed but died the night before it was dedicated.

He is survived by his widow and five children, now in Canada.

Rev. James Blackledge

The Rev. James Blackledge, who passed away in

November, 1929, at Santa Monica, California, came to Japan as a missionary of the Methodist Episcopal Church in 1882, having joined the Philadelphia Conference in 1876. He was connected with the work at Aoyama until 1886, when he returned to the States on account of the ill health of his wife. He took up work in Southern California in 1887, and continued in the effective relation until 1916, when he retired.

Miss Annie Hammond Bradshaw

Born in Boston on July 16, 1852, Miss Bradshaw, after the usual education in New England schools, and a term of service in practical work in the East, came to Japan in January, 1889, as a regular appointee of the American Board. She went at once to Sendai, and there, with the exception of four furloughs, spent her thirty-four years of missionary life. Her work was in the evangelistic field, and chiefly among Middle School students and boys who were attached to the Sendai Telegraph and Postoffice. The fame of these classes and her influence over these young men has become almost nation-wide.

She retired in 1922, returning to the United States in December of that year. After a brief visit in California, she crossed the continent to Orange, N. J., where she settled down for the remainder of her days, passing away on May 28, 1929.

She was the students' friend, not only in her home in Sendai, but through an extensive correspondence throughout her whole career.

Miss Alice L. Coates

Miss Coates was born in Becket, Mass., in 1858. She was appointed as a missionary of the W.F.M.S. of the Methodist Protestant Church and arrived in Japan in 1895. After teaching for a short time in Yokohama Eiwa Jo Gakko she went to Nagoya when she was transferred to Hamamatsu where the remainder of her missionary life was spent as supervisor of

the Tokiwa Kindergarten which she established. She labored with untiring zeal and devotion until July, 1929, when she was ordered home by her physician. She died in Rochester, Minn., on January 17, 1930.

Mrs. Walter Boardman Bullen

Miss Evelyn O. Johnson was married to Rev. W. B. Bullen at E. Providence, R. I., on August 16, 1904. Both Mr. and Mrs. Bullen were graduates of Brown University. Shortly after their marriage they sailed for Japan as missionaries of the American Baptist Foreign Mission Society. They spent a year in Kobe, chiefly engaged in the study of the language. From 1905 to 1909 they were stationed in Sendai, after which they lived and worked for a time in Otaru, Hokkaido. The later years of their service in Japan were spent in Morioka.

Mr. Bullen's health made their return to America necessary in 1914, since which time Mrs. Bullen has resided mostly at Newton Centre, Mass. Mrs. Bullen was a devoted wife and mother, a good missionary and an exemplary Christian. She died August 3, 1929, after a painful illness.

William Leavitt Curtis, D.D.

Dr. Curtis was born at Broadhead, Wisconsin, August 15, 1863, and was graduated from Doane and Oberlin, being ordained in 1889. He married Miss Gertrude Benedict and was appointed to Japan, arriving October 19, 1890. His first station was Sendai, but his missionary career was spent in Niigata and Kyoto. Mrs. Curtis died in 1912, and Dr. Curtis married Miss Grace W. Learned in 1916. Dr. Curtis was responsible for starting the publication of the "Japan Mission News" about forty years ago, and he gave about 16 years of service as a teacher in Doshisha University. He died in Peiping August 15, 1929.

Mrs. H. Evington

Mrs. Evington, widow of Bishop Evington of Kyushu, died in August, 1928, after their last Conference Meeting. At Tokushima, in Osaka, and afterwards in Kyushu, Mrs. Evington nobly seconded her husband's work. She was also instrumental in starting the Women's Missionary Auxiliary in Kyushu, which celebrates its twenty-fifth anniversary this year.

Mrs. James McD. Gardiner

Florence Rhodes Pitman was born in Charlottesville, Va., December 17, 1854. She was the first woman missionary and teacher to be sent to the American Episcopal Church Mission in Tokyo, arriving in November, 1877. She lived in Tsukiji, teaching in St. Margaret's School, only just beginning its long and successful career. In 1881 she married Mr. J. McD. Gardiner, who had come out as a teacher to St. Paul's School (now Rikkyo Daigaku) in 1880, and shortly after became its principal. From the beginning their home was, and continued to be for forty-five years, one always open to Japanese and foreigners alike.

Mrs. Gardiner was a well-known figure in all circles of Tokyo society, active in the Japanese Red Cross, never missing a meeting and co-operating with her Japanese sisters in every possible way. An invalid for some years after her husband's death, she fell asleep very quietly on March 26, 1930, leaving a large number of bereaved friends who mourn especially this severing of so dear a link with old Japan.

Mrs. Harvey

Mrs. Harvey came to Japan in 1892 under the C.M.S. in response to an appeal for someone to carry on a small home-like Christian School for Girls at Nagasaki, which had been Mrs. Goodall's work. She was much loved by her girls, over whom she had a

lasting influence. Mrs. Harvey retired in 1903, but kept up her loving interest in Japan to the end of her life. She recently passed away at Alton, on Hampshire, England.

Rev. H. E. S. Lindstrom

Born in Denmark, of Swedish parents, Mr. Lindstrom made up his mind at the age of twenty to enter the Christian ministry, and later was associated with August Anderson in evangelistic work in Denmark. He went to the United States as chaplain on an American-Scandinavian steamer, entered Chicago Union Theological Seminary for two years, preaching during that time to Scandinavian communities on Sundays and in summer vacations.

He came to Japan on November 23, 1891, in a company of fifteen Scandinavian missionaries, among whom were Rev. Mr. Aurell, and Miss Christina L. Engrstrom, whom he later married. In his early years in this country he had an experience of serious persecution at the hands of a mob of drunken fishermen in Central Japan. After his marriage in 1895, the couple went to the town of Miyoshi in the Bingo mountains for four years, and then on to Hiroshima where they served with the Christian and Missionary Alliance for twenty years. His last work was at Nara, remaining there until his retirement in 1927. In October, 1928, he went to Peking for medical treatment, and passed away at Peking Union Medical College on November 21, 1928.

Mr. Lindstrom was known as an eloquent preacher in four languages, and was a frequent contributor to various religious publications.

Mrs. W. F. Madeley

Mrs. W. F. Madeley (Miss Marian F. Niveling) was born in Tyron, Penn., on January 17, 1872. She came to Japan in June, 1899, under the Presbyterian

Mission to start kindergarten work. While studying the language she taught in the Baika Girls' School in Osaka, and later moved to Hiroshima, where she was engaged in evangelistic work.

On May 15, 1902, she married the Rev. W. F. Madeley of the American Episcopal Church Mission, and in July of that year they went to Akita. There Mrs. Madeley gathered a few children together and opened the first kindergarten of that Mission. Later they moved to Wakamatsu, and afterwards went to Sendai, where Mr. Madeley is now stationed. Since 1921 Mrs. Madeley has lived in England and Canada, where the children were in school. She died in St. Luke's Nursing Home on April 10, 1930. The four older children are in Vancouver and the two younger are at school in England.

Mrs. Madeley was always keenly interested in Christian educational work in Japan. Her strong intellectual personality did not overshadow her loving interest in the welfare of her friends and all that was being done for the benefit of humanity. She leaves many friends in Japan, in England and in Vancouver.

Mrs. William A. McIlwaine

Georgia Gifford McIlwaine was of Vermont parentage, but was born on September 17, 1891 at Marietta, Ga., while her parents were visiting there. Her parents died while she was still young. She graduated with honor from the University of Vermont in 1914, being admitted to the Phi Beta Kappa Society. She then taught English at Mount Hermon School, where she met Mr. McIlwaine. They came to Japan in April, 1919, under the Southern Presbyterian Mission, and lived for a short while in Kochi, but soon moved to Nagoya. From her first arrival in Japan, although robust in appearance, she was not strong, but worked for ten years with indomitable will and tenderest individual care and sympathy. In the spring of 1929 her last illness came upon her, and acting on the

doctor's advice, she and her husband sailed for America on August 1, 1929. She landed in America safely, but died on the train while passing through Montana. Her husband took her body to her old home in Springfield, Vermont, where it reposes beside that of her mother.

Mrs. Lettie Lay Newton

Mrs. Newton was born on April 6, 1848 in Pickens County, South Carolina, U.S.A., and with her husband, Rev. J. C. C. Newton, D.D. came to Japan in 1888 as a missionary of the M. E. Church, South.

After a year in Tokyo, the couple removed to Kobe, where Dr. Newton became Dean of the Theological Department of the newly founded Kansai Gakuin. There they both served until 1896, when ill health made it necessary for Mrs. Newton to return to America, her husband returning with her. They came again to Japan in 1903, and served until 1923.

Retiring from missionary work at the age of seventy-five, Mrs. Newton was granted five more peaceful sunset years in the home land, and lived for the most part in the home of her daughter, Mrs. Marvin Underwood of Atlanta, Ga. There on December 8, 1928, she entered into rest.

She rendered her largest service as a home maker, and as an adviser and active helper in all her husband's work. Her outstanding characteristics were:— keen insight and sound judgment, ability in practical and business affairs, and a deep, unquestioning faith in Jesus as a present personal Savior and Lord.

Rev. W. B. Parshley, D.D.

Wilbur Brown Parshley was born in Urbana, Ohio, on September 14, 1859. His father moved to Live Oak, Florida in 1866.

After studying in the High School at Springfield, Mass., he returned to Live Oak and was pastor of the Baptist Church there, being ordained in January,

1882. Later he graduated from Brown University, Providence, R.I. and from the Newton Theological Seminary, in 1890. Being united in marriage with Miss Helen A. Hovey, they came to Japan as missionaries of the Baptist Church the same year. Their first work was in Nemuro, but in 1895 Dr. Parshley became professor in the Baptist Theological Seminary in Yokohama and in 1909 he was chosen its president.

Returning to the United States in 1911 on furlough, his ill health prevented his return to the field; but he served as pastor again of the Live Oak Church and also later in some rural churches until 1926, despite increasing ill health. He passed away on January 24, 1930. Mrs. Parshley survives him.

"He acquired a splendid education in days when it was not easy for a young Florida boy to do so." "He was wise in counsel. His example as a Christian gentleman, an honest and courageous citizen, a sincere and devoted friend inspired those who knew him with unusual confidence." "His death leaves a ragged gap in the ranks of 'Who's Who in Florida'."

Hilton Pedley, D.D.

Born at St. Johns, Newfoundland, January 14, 1862, Dr. Pedley was graduated from McGill and Montreal Congregational Theological Seminary. He married Miss Elizabeth Ann Staples and was appointed to Japan, arriving September 22, 1889. Dr. Pedley was first stationed at Niigata and Mrs. Pedley died there in 1890. In 1892 he married Miss Martha Clark of Kumamoto, and in 1900 was sent to Maebashi where he remained until 1918. In 1919 he became first field secretary of the Japan Mission and was also mission secretary for three or four years. The outstanding achievement of Dr. Pedley was the negotiation of the new basis of relationship between the Japan Mission and the Kumiai Church in reference to evangelistic work.

Rev. H. V. S. Peeke, D.D.

Harmon Van Slyke Peeke was born on November 6, 1866, at Owasco, N. Y. He received his B.A. from Hope College, Holland, Mich., in 1887. When beginning his theological studies, he received a call to teach in Steele Academy, Nagasaki, and came out in 1887 for three years. He returned for a three years' course at Auburn Theological Seminary, graduating in 1893. That autumn, having married Miss Vesta O. Greer, he returned to Japan as a missionary of the Reformed Church in America. The greater part of his service was in evangelistic work in Kyushu, but he was also a teacher for nine years in Meiji Gakuin, Tokyo. His health failing, he and his wife returned to the United States in 1929, and he passed away on December 27, 1929.

Thoroughly devoted to his work, never sparing of his energies, facile with his pen, pleasing in his personality, valuable in council and executive service, his going has left a void that cannot be easily filled. His valuable work as a student of the Japanese Language impressed all workers in this land. He leaves his wife and seven children.

Rev. George H. Pole

Mr. Pole first came to Japan as a civil engineer under the Japanese Government Railways, and superintended the laying of the railroad between Kobe and Osaka, one of the first in Japan. Becoming keenly interested in the possibilities of religious work here, he returned to England to prepare himself for missionary labor in this land. He returned to Japan in 1881 where he gave nearly twenty years of service, during two periods of which he was Principal of Holy Trinity Divinity School in Osaka. Two of his pupils are now Bishops of the church.

On his retirement he still continued to serve the missionary cause as a member of one of the Home

missionary committees. He died in Bromley on February 17, 1929, at the age of 79.

"To mention two characteristics only, in a fine character:—he had deep and strong religious convictions, combined with great sympathy for the views as well as the needs of others."

Miss Sarah T. Rees

Miss Sarah T. Rees came to Japan in September, 1911, and after a year's study of the language went to Kanazawa, on the west coast, to engage in evangelistic work. She remained there for several years, then went to Sendai to help for a while in the Bible-woman's Training Department of the Aoba Jogakuin. During the World War she served for a short time in Red Cross work at Vladivostok, returning to Japan when that work was finished. Upon the death of her father in 1919, Miss Rees returned to America. She went by way of Europe, accompanying a group of wounded Czech soldiers. She was never able to return to Japan, at first because her family needed her, and afterwards when she wished to return, her health would not permit it. She was head of the Girls' Department of the Hartford (Connecticut) High School at the time of her death, July 30, 1929.

Rev. D. S. Spencer, D.D.

David Smith Spencer was born January 31, 1854 at Lymansville, Penn. He entered the ministry of the Methodist Episcopal Church in 1882. Having graduated from Drew Theological Seminary he married Miss Mary Pike and they came to Japan as missionaries of this church in the fall of 1883, rendering faithful service to the cause until 1927 when, for health reasons, he was obliged to return to the home land.

Dr. Spencer's work was along educational, evangelistic and publishing lines, and they were located in Tokyo, Nagoya and later in Kumamoto.

He was faithful and efficient, and impressed one with his physical endurance, his intellectual strength and his executive ability. As a friend he was dependable and helpful. He was also a man of deep experience and firm faith, rendering most effective aid to the building up of the Kingdom in this land. On retiring they went to Robinson Park, Pasadena where they built an attractive home. Here he passed away in October, 1929.

He is survived by his faithful companion and three sons, one of whom is a missionary of the same church in Japan.

Mrs. Edna Luce Stewart

Mrs. Stewart was born in 1892, probably, at Lagrange, Illinois, U.S.A. She received her education at Meridian College, Meridia Mississippi. She was married to Rev. Robert S. Stewart of the South Georgia Conference, of the Methodist Episcopal Church, South. They came to Japan as missionaries of that church in 1915, and after a year of Language Study they were appointed to Matsuyama. A year later they were compelled to return to America on account of the illness of their oldest child. In 1920, however, they again resumed work in Japan living in Kobe, and continuing there until 1923. Following their return to America, Mr. Stewart became pastor of a church at Ashburn, Ga., only to meet his death through an automobile accident, in 1927. At that time Mrs. Stewart was already suffering from the disease that ultimately caused her death on May 2, 1929, at Fort Valley, Ga. She is survived by four children.

Dr. George Washington Van Horn

Dr. Van Horn was born in Allegheny, Pa., on March 18, 1846. He took his B.A. degree at Cumberland University, and received later the degree of D.D. from the same institution. De Pauw Univer-

sity conferred upon him the degree of M.A. He was married to Miss Francis Matilda Dorsey on July 4, 1878. The couple were appointed to the Japan Mission ten years later, and passed their thirty-four years of missionary life in and around Osaka. Mrs. Van Horn died about two years ago in the home land, and on May 28, 1929, Dr. Van Horn himself received the Higher Summons.

Dr. Van Horn was unselfish to the last degree, was a true friend to all who knew him; especially kind to "the down and out", one who was much sought by those in trouble, and who lived a life close to God.

Miss Eleanor Verbeck

Eleanor Verbeck was born in Japan, September 23, 1875. She was the second daughter of Guido Verbeck, of missionary fame. She left Japan when nine years old, was educated in America, and after teaching some years, she took kindergarten training and offered herself for work in the Field. She was first in Akita, and after her furlough stayed in America to take out her citizenship papers. On her return she went to Sendai, in charge of the Kindergarten Training School, and later was in Mito.

In May, 1923, Miss Verbeck had a slight stroke and returned to America in September. In April, 1929, she wrote of feeling very well and enjoying her work among Japanese women in Sacramento, California. But her great longing was to return to Japan. She died after a short illness on July 29, 1929. A kind, bright, cheerful, witty and loving friend, she will always be remembered with deep affection by both foreigners and Japanese.

Mrs. F. W. Voegelein

Kate E. Voegelein, née Henneck, was born at Dubuque, Iowa, March 13, 1849, and died July 26,

1929, at Los Angeles, Calif. She was converted when nine years of age, and spent practically her entire life in the service of God. In 1873 she married Rev. F. W. Voegelein of Kansas. In 1883 they sailed for Tokyo, Japan, where they served twenty-five years as missionaries in Japan. For a number of years Rev. F. W. Voegelein was superintendent of the Japan Mission of the Evangelical Church. In 1906 they returned to Los Angeles, Calif. Her husband predeceased her in 1920.

Mrs. C. T. Warren

Mrs. C. T. Warren came out to Japan under the C. M. S. as Miss Fawcett, in 1891; married Archdeacon Warren in the following year, and is remembered by the older members of the C. M. S. group as a most kind hostess in the old days of life on the Kawaguchi Concession, Osaka. On Archdeacon Warren's death, she decided to stay on in Japan, and worked with her friend Miss Ritson, at Tokushima until 1915, when both retired to live in England together, where she recently passed away.

PART V

FORMOSA

CHAPTER XXI.

THE EDUCATIONAL SITUATION IN FORMOSA

Edward Band

The main features of the educational situation in Formosa have undergone little change since last year. As mentioned in our previous report, for a colony, Formosa has quite good educational facilities. Some of the school buildings are the best in the East. The educational system with the usual elementary, middle and high schools, commercial, medical and agricultural colleges, etc., has now been completed by the establishing of the new Imperial University of Taihoku. The highest educational institutions are provided for Japanese and Formosans, and are nominally open to both alike, but the actual figures reveal a strong preference in favour of Japanese students.

Of a total population of nearly four and a half millions, about 5% of the people are Japanese. For them elementary education is compulsory, and practically all children of school age attend. For the Formosans, for various reasons, compulsory education has not yet been introduced, and only 30% of their children are to be found at school.

The Government has been criticized for spending such a large sum of money on the new university while so many Formosans are still without even an elementary education. The university scheme may be somewhat premature, but instead of grudging the expenditure on university education it would be possible to economize in other directions and divert

other funds in the national budget for educational purposes.

In Japan proper, 14% of the total national budget is allocated to education; in Formosa the proportion is only 10%. Of the total population in Japan 9 yen a head is spent on education, in Formosa only 3 yen. It is interesting to compare the total spent on education in Formosa (17 million yen) with the revenue derived from the Monopoly Bureau. Tobacco yields over 15 millions, alcoholic liquor (saké) 15 millions, opium over 4 millions. We leave our readers to draw their own conclusions.

The Problem of Assimilation

In the minds of the authorities the chief educational problem lies in the assimilation of the Formosan people, in the training of the young Formosans to grow up loyal Japanese; in other words, in the fostering of the national spirit (kokumin seishin kanyo). With such a policy in vogue, of course, great importance is attached to the spread of the Japanese language with the ultimate object of making the Formosans bilingual. Some enthusiasts would even prefer them to forget their mother tongue and talk Japanese from their cradles.

Co-education, not of the sexes, but of Japanese and Formosan children together, has existed for several years, and with the rapid spread of the Japanese language presents fewer difficulties year by year. In the elementary schools (shogakko) only a very few children who can speak the language well are chosen to study alongside the Japanese. The vast majority of the Formosans are taught separately in public schools (kogakko). By the time they are ready to enter the middle schools their language is good enough, and when they are allowed to study with the Japanese pupils they are equal if not superior in most school subjects.

Having shown that they are not inferior in intel-

lectual ability to the ruling class, the young Formosans are beginning to wonder why all the best positions in the life of the colony are occupied by Japanese. Co-education of itself will not bring about any harmonious results; in fact, by intensifying the Formosan inferiority complex, it may have the opposite effect and rouse political discontent, unless the Government takes another step forward and opens up higher positions in public life for the better educated among the Formosan people.

There is no doubt that the educational policy adopted thirty-five years ago at the time of the Japanese occupation is now out of date. A few of the leading educationalists are beginning to realise that the chief end of education consists in something more than training the Formosans to dress, eat and live exactly like the Japanese. A state in which all Formosans think, speak and act according to the same standardized Japanese pattern may be very pleasing to imperialistic politicians, but hardly satisfactory to the more thoughtful Japanese educationalists.

The New Minister of Education

The new Minister of Education, Mr. Sugimoto, appears to have broader and more enlightened views on education. Formerly he was an official in the Monopoly Bureau. His experience in the alcohol department has at least taught him how to put new wine into old bottles, for he has certainly introduced a new spirit into the educational affairs of Formosa. He has a good understanding of the present-day needs of Formosan society and an earnest desire to further not merely the material prosperity but also the spiritual culture of the island. How far his views will prevail among the more conservative officials with a narrower nationalistic outlook remains to be seen.

Secondary School Principals' Conference

The thirty-three principals of the Government secondary schools for boys and girls were summoned to a conference by the Minister of Education. By his invitation this year for the first time representatives were also invited from the eleven private schools to listen to the proceedings. At such a gathering where educational polices, principles and methods were freely discussed, it was possible to detect several significant tendencies in the views of those responsible for training the future generation. The general tone of the conference and the level of the discussions were remarkably good.

Various types of educationalists were found present, probably similiar to those in Japan proper. The normal school principals were concerned about producing a standard type of teacher guaranteed to pronounce Japanese perfectly and to abstain from all dangerous thoughts. The middle school principals were inclined to measure their schools' success by efficiency in military drill and by the number of their graduates passing into high schools and colleges. The principals of girls' schools seemed more alive to modern educational ideas as we meet them in the West. It was from their lips, mainly, that words like "self-expression," "initiative", "self-government" "independence," etc., were frequently heard.

As in Japan, the Government Girls' School principals in Formosa are all men, yet they appeared quite willing to pose as experts on female attire and they took up the cudgels nobly on behalf of female education. They urged that better facilities should be provided for the girls who at present have no higher institution than the usual four years high school. They complained against the prevailing attitude taken by Japanese and Formosans alike, regarding women as mere dolls.

The Need for Religion

The most interesting tendency to be noticed at the conference was the growing realization of the need for religion in training young people. According to regulation, all Government schools must be non-religious institutions, but several principals appear to be introducing semi-religious practices for the moral benefit of their pupils.

In some Government schools, as a substitute for morning prayers, a short period for meditation is provided, when all the students join in a form of thanksgiving and dedication which begins with the words, "I give thanks to Heaven and earth ...." Little books on self-culture are also distributed to the pupils. Some principals are enthusiastic members of the Kibosha, the Society of Hope, the founder of which has included many Christian ideas in its fundamental principles. In fact, many teachers are willing to accept religion if the name of GOD is left out, and quite a few want the fruits of Christianity without the roots.

It was interesting to observe also that at the graduation ceremony of the Blind and Deaf and Dumb School both the Governor of Tainan and the principal in addressing these poor afflicted pupils could not refrain from uttering words of comfort full of religious meaning,—"As you go out into life thus handicapped, God and the spirits (Kamisama to Hotokesama) will certainly take care of you." There is no doubt that many Japanese, and Formosans, too, are dissatisfied with a non-religious system of education. They satisfy their religious instincts by visiting the shrines regardless of the Government edict declaring that such edifices were not erected for religious purposes.

Attendance at the Shrines

To a greater extent than in Japan proper an attempt is made to foster loyalty by attendance at the

shrines. According to law, obeisance at the shrine signifies respect, but in actual practice with the vast majority of those who attend it attains a religious meaning. Officially however, the shrines are non-religious, so it cannot be reckoned as a breach of religious freedom to insist on attendance.

Recently some elementary school children went to the Tainan Shrine to pray for the safety of some relatives who are in peril on the sea. The ship was wrecked on an island south of Formosa but the passengers were all saved. Whereupon the principal summoned all the school children together and commended those who had visited the shrine and received an answer to their prayers.

A Formosan boy, a pupil of a middle school in Taihoku absented himself from attending the shrine on a national holiday. Being a Roman Catholic he had religious scruples and believed that compulsory attendance at the shrine was a breach of religious freedom. He was promptly expelled by the principal.

These two incidents are typical of the inconsistency in the official attitude towards the shrine question. In the one case the religious motive is praised, in the other, it is condemned. It is hoped that the new Shrines Bill to be introduced into the Diet will define clearly the religious or non-religious nature of such shrines as the school children are forced to attend.

Conclusion

While there is much to admire in the efficiency of the educational system in Formosa, one feels that the authorities would attain even greater success if a more liberal spirit was introduced into the organization. The problem will not be ultimately solved either by the extreme nationalistic policy of assimilation carried on by the Japanese or by the opposite extreme utilitarian outlook of Formosans in search of profitable jobs. Only a new spirit of mutual good-will and forbearance, with freedom of

opportunity for all, will ultimately bring peace and harmony.

But furthermore, in order to create a permanent atmosphere of good-will that will dispel all racial differences, there must not only be justice and straight dealing, there must be more straight thinking on problems of education and less confusion in distinguishing between questions of loyalty, of morality and religion. The average school teacher in his zeal for uniformity attaches as much importance to superficial questions of clothing as to serious problems of conduct.

Even we Christian educationalists, in spite of our alleged emphasis on the things of the spirit, in our desire for quick results and in a slavish conformity to government methods, may be tempted to educate by "reforming from without" rather than "transforming from within." Character-building may well be our task, but it is usually best achieved indirectly, for we aim at turning out living GOD-inspired personalities and not engine-driven Ford cars. The words of John Oman are worth pondering in this connection:—"It is not our task to make men better, but to make them responsive to the voice of GOD in their own hearts."

CHAPTER XXII.

MEDICAL MISSIONS IN FORMOSA

Percy Cheal

This article attempts to give some answer to the two questions:—(1) Are Medical Missions still needed in Formosa? (2) Are they making good, or not?

The Mission Treasurer would seek his answer to these questions in the accounts, and would doubtless gain gloomy ideas from the increase of expenditure, and lack of increase, or even decrease, in receipts; a statistician would shake his head over the diminished In-Patient and Out-Patient numbers —but neither of these reports would give a just answer.

Poverty, prejudice, and the private practitioner make a strong coalition in deterring patients from coming to the Mission Hospital.

Poverty. In our farming population the rice and sugar crops are all important, and the last twelve months have been most disappointing. The vast majority of our patients are not blessed with a banking account, and few indeed are addicted to the use of stockings either for wear or for laying by a secret store for bad times. This means that what little money they can get together is usually spent on some treatment outside, and when they come to the Hospital they haven't the money to pay even the small fees demanded. Small wonder that a poor rice harvest is soon shewn in the Treasurer's statement!

Prejudice. The majority of sick folk, of any nationality, have somewhat fixed ideas of the general lines along which their cure is to take place. For example the Formosan with influenza at once exhibits a more or less white cloth round his neck, an increase of three or four waistcoats, and a desire for the stuffiest room he can get. Medicine must be plenteous, palatable, and instantly effective, a hypodermic injection is usually called for once. To him our light and airy wards are utterly opposed to reason, and our methods may represent a wearisome thing to a man already miserable with his disease.

Again the sufferer from a bone abscess may have been warned by his friends that the foreigner will probably wish to operate, and that he should guard warily against this bloodthirsty tendency. His ideas run along the line of some sort of soothing dressing and a few injections of morphia at intervals. As he can probably find plenty outside of the Hospital willing to humor him he will usually give them a trial first and only come to the Hospital when things have become so far advanced that even he realizes that an operation will have to be performed.

The point is that methods which to us represent efficiency may represent discomfort, danger, and wrongheadedness to him. The day has gone past when we can simply dictate to him and he has to take it because he can get no other treatment—a very pressing question often is "How far, if at all, can I meet him?"

The patient's friends often ask "Can you guarantee that he will get well?", perhaps in the case of a pneumonia patient. When one is compelled to say that no guarantee can be given, though there is a strong hope of cure, the patient may be taken home at once. To us this may seem unreasonable, but the problem to them is that the patient, if he is going to die, must do so at home.

Private Practitioners. With the great increase of these in the past few years the attendance at our Out-Patient Departments has markedly fallen off, as was to be expected. A patient who can get attention in his own village is not likely to walk 3 or 4 miles to the Hospital for it. Whether a Hospital can be kept self-supporting or not often largely depends on its Out-Patient Clinic, and this falling off in numbers is a very serious difficulty with us.

Then again many practitioners here have opened small hospitals with, perhaps, 10 beds, and it is not uncommon for them to employ touts at the Railway Station to intercept any sick-looking folk and induce them to patronize their wards. Another custom is to pay a yen or 50 sen to the ricksha man who brings a patient to them—several patients have told us that they were whirled away to such Hospitals willy-nilly, even though they asked for the Mission Hospital.

In view of these facilities in the Island the time has come when we can no longer claim to be an essential part in the political economy of the Island, though there is still a very useful place for us to fill—and it may well be that a swing of the pendulum may again bring about a state of full Wards and busy Out-Patient Departments.

It must never be forgotten however that our primary work is not merely the curing of bodily ills, but presenting the Gospel to a large class (still the largest in this Island) of people who would probably not hear it otherwise, as they are not reached by the Schools, and only very transitorily by wayside preaching.

It is still true that of those who come to our wards a great many become interested in the Gospel; a large number learn to read and go away possessed of a Bible which has become a living book to them; and a goodly proportion become active Church members. It is the custom in our Hospitals to offer a small book prize for any who learn to read while

in the Hospital, and it is gratifying to see the numbers that qualify for this.

The Island may have less need of our services as Institutions for the treatment of disease, but the place of Hospitals in the Formosan Church is still an important and valuable one, and will probably always remain so.

CHAPTER XXIII.

REPORT OF THE CANADIAN PRESBYTERIAN MISSION—1929

Rev. James Dickson

While the present staff on the field numbers nineteen, only eight of this number have been engaged in full time work, due to the fact that the others have been acquiring the language. Nevertheless, there has been an encouraging advance in practically every department of our work. The enrollment in our institutions on the whole is larger than last year, and very notable improvements have been made in the medical department as well as encouraging progress in evangelistic work. A total of 317 people have been received into the church by baptism during the year, 136 of these being children, and 171 adults.

While the results of the past year's work as indicated in the following report are not all that we would like to have them, with the arrival of more workers from Canada, we look confidently forward to the future with the anticipation of greater progress in the building up of the work of the Kingdom of Formosa.

EVANGELISTIC

All our work is evangelistic, in the sense that the whole aim and purpose of our institutions is to win people to faith in Christ, and build up the Christian Church. In the hospital and schools the Gospel is taught and preached regularly as an essential part of the work. We use the word "evangelistic" here to designate the work which is not connected with the schools, hospital, and other institutional work.

The Formosan Presbytery, at its regular annual

meeting this year, voted to appropriate Yen 300 for assisting 10 congregations with special evangelistic meetings. Many other places on the field have started and conducted similar special meetings lasting from one to two weeks with no special financial assistance. The preachers also go to many villages where there are no churches and hold meetings. Usually three or four go together for three or four days at a time, preaching wherever they can get a crowd together. They carry with them an acetylene lamp and a drum. In the evening, they choose a likely spot, light the lamp, and start beating the drum, which along with the singing of Gospel hymns, usually attracts an inquiring crowd, to whom they preach the "to-li" (Gospel). By this form of evangelism, ninety-five villages were visited this year and 10,952 people heard the message.

During the past couple of years, because of a lack of missionaries who could devote their time to evangelistic work, the native pastors have had greater responsibilities in administering and carrying on the field work. It is very encouraging to note the way in which they are assuming the responsibility for much of this work. We feel we are in this way promoting an indigenous church. Several of the pastors expressed themselves at the meeting of Presbytery in favor of greater self-support on the part of the native church. A resolution was passed to encourage and promote this purpose. It is hoped that more congregations will become self-supporting in the near future.

A ten days' conference for preachers was held in Tamsui during July. About sixty of the staff were able to attend. We were fortunate in securing as a special speaker for the conference, Dr. Harry Myers of Kobe.

A contribution is made each year by the home church to assist the preachers in buying books. This is given to them in the nature of a reward for the completion of a course of Bible study which is

planned by a committee of Presbytery annually. All the preachers worked at this course of Bible study the first part of the year, and at the time of the preachers' conference in July, twenty-two of them took the appointed examination and received the stated amount of money for the purpose of purchasing books. Short conferences of groups of the preachers in two or three centers were held for the purpose of Bible study. Groups have also been held with students attending the Government schools in Taihoku.

Bible women have been engaged in evangelistic work among women and children in many parts of the field during the year. Many more requests have come from preachers for this kind of work than they have been able to supply. These women are all experienced and consecrated and this department has had an encouraging growth as a result of their labors.

A woman from one of the aboriginal tribes who also speaks the Chinese language and has been a baptized Christian for some time, has spent part of a year of special study in the Women's School, in Tamsui, and has now returned to work among the people of her own tribe in the vicinity of Korenko. She is now doing house-to-house visiting and explaining the Christian message as she knows it, and we hope that this will prove to be an opening wedge for other evangelistic work later on.

The seventh annual meeting of the Formosan W.M.S. was held in November in Shinsho with an attendance of 170. The treasurer reported contributions of Yen 700 during the year.

The Bible women who have been at work in the field also gave their reports. Their work consists of home visitation, Sunday School work, helping the preachers, teaching the children to read the Romanized Chinese, as well as teaching older people at times, and conducting religious services for women or children in the churches and home. Sometimes

they pass through very trying times in carrying on their work. One of the Bible women said, "Opposition doesn't bother me.—when God's time comes, they will have to yield." This represents the spirit in which some of them go at their work, and much fine work is accomplished by the earnest Christian women in this department.

After the annual meeting, a four-day conference for Bible study and inspiration was planned to be held in Tamsui. Besides the Bible women, several young women had their expenses paid to the conference as a reward for special Scripture memory work. Two of these young women have expressed their desire to prepare themselves for the work of Bible women.

EDUCATIONAL

Theological College, Tamsui, Formosa

Rev. H. A. MacMillan, Principal

At present there is no scarcity of applications for entrance into the college, but careful judgment must be exercised in choosing those who will develop into the desired leaders. The present student body, consisting of seventeen students is a very promising group.

In April Mr. Go Thian Beng returned from studying at the Meiji Gakuin Theological College in Tokyo, where he has been taking advanced work, and has been taken on the staff of our college. Two other Formosans assist part-time in the college as well as one full-time Japanese teacher.

During the summer most of the students received appointments to work in various congregations. An important part of their work was organizing and running "Daily Vacation Bible Schools" for the children of their respective communities. In thirteen places, an aggregate of three hundred and fifty

children, two hundred of whom were non-Christian, between the ages of six and fifteen gathered for at least two hours a day for a month and a half for the study of Bible stories, singing, Romanized reading and writing, Japanese, Chinese characters, and games.

Tamsui Middle School, Tamsui, Formosa

Mr. George W. Mackay, Principal

The Tamsui Middle School had an enrollment of 230 boys in 1929. The applicants for admission were 181, ranging in age from 14 to 19 years. The graduates were nine.

The year has been notable for a healthy and happy school spirit, and good work done both in the school room and playground. In the realm of sports, English Rugby ranks first in importance. Since the first Tamsui Middle School Rugby team was organized, never has the school lost a game. This year, instead of playing so much against other schools, inter-class matches were held, and created much enthusiasm and interest.

Not only in studies and sports has this year's school life been gratifying for, from the spiritual side, there are indications of a rising tide of spiritual life. One fifth year boy, who through the lower years had openly opposed Christianity, was in this, his final year, baptized. Fully a third of the boys in the two first years come weekly to the Principal's home for Bible study. Throughout the year several teachers have carried on Bible classes, both in Japanese and in Formosan, and Sunday School teaching has been faithfully done by students representing every year in the school.

Our staff consists of four Japanese teachers and six Formosans. Of these, three are graduates of the Imperial University, and four of private universities. On the whole the teachers work together with harmony. They are ready to give of their time

and talent to Christian work. The Japanese teachers resident in Tamsui have conducted a large Sunday School for Japanese children. The Formosan teachers have taken turns going out in country preaching, and are often called upon to fill pulpits on Sundays.

Tamsui Girls' School, Tamsui, Formosa

Miss Mabel Clazie, Principal

The Girls' School opened in January with eighty-two pupils in attendance. At the end of the school year in March, twelve girls were graduated, and a few others left during the year for various reasons. But, with the new students who have entered, the registration is now ninety-three, of whom thirteen are day pupils.

Tribute should be paid to the faithful, earnest work of the Formosan and Japanese teachers. Not only in their own lines of teaching is their work important and helpful, but, the influence of these teachers counts for much in the daily life and conduct of the pupils.

Of the students who graduated last year, one has entered a High School in Tokyo, one is taking a nurse's training course in the Government hospital in Taihoku; one has been married; two have been employed as Kindergarten teachers; and two as language teachers for new missionaries.

Most of the older girls help actively in Sunday Schools, Christian Endeavor Society, and other Christian activities of the school, taking their stand as Christians among the other pupils, though some of them, who come from non-Christian homes have not yet obtained permission from their parents to receive baptism and unite with the church. During the year seven confessed their faith in Christ by coming to His table.

Sunday is a busy day with pupils and teachers. They attend worship morning and afternoon in the church in the town, and after morning service, some

of the older pupils help in teaching in the Sunday Schools, while at the same time, the others attend Bible classes conducted in the school by the resident teachers.

Women's School, Tamsui, Formosa

Miss Alma Burdick, Principal

Twenty-eight women attended the Women's School for a part or all of the school year of 1929. Three of these, having completed the course, were graduated during the year. Several of these women have come from non-Christian homes, some never having heard the Gospel until they came to the school. Two girls from Christian homes made a confession of their faith and joined the Church during the year.

The ages of our women range from 15 to 50, some are married, some are widows, but in spite of these differences, the atmosphere of the school is a happy one.

The students have helped in Sunday School work in Tamsui and have regularly attended the Women's meetings at the church.

The ordinary duties of the school are done by the students in turn, while extra work is given those who wish to earn something to help pay for their fees.

Kindergarten

The seven teachers have done splendid work with the one hundred and seventy children that come to the kindergartens five days a week and on Sundays. Most of these children come from non-Christian homes, thereby giving contacts with people with whom we would not perhaps otherwise be able to meet. An earnest, enthusiastic and capable woman devotes her whole time to visiting the homes of the kindergarten children.

The Mackay Memorial Hospital
Taihoku, Formosa, Japan

Dr. R. B. McClure, Acting Supt.
Miss Gretta Gauld, Head Nurse

In mechanical equipment there has been the addition of a much needed X-Ray machine which has been in almost daily use since its installation. A new operating table has also been added and has proved itself to be of great value in view of the increased number of operations that have had to be done this year. The heavier abdominal operating work which has come from the increased attendance in the women's department has proved the table to be a very good investment indeed for this hospital.

The evangelistic work of the hospital has been ably conducted by Pastor Lu who is a most dynamic worker and is absolutely tireless in his efforts not only in preaching and teaching but in helping the patients individually as well by his advice and letter writing assistance and like deeds. A great many gospel portions and hymn books have been distributed through the evangelistic work in the hospital while preachers from all over our field tell us of the help in the work from interest awakened in people while staying in the hospital.

In the leper work, we have continued to increase as well as to keep on most of the former patients. There have been 51 new cases, many of them hopeful indeed, who have come for diagnosis and most of them have arranged for their treatment. One case during the year has been discharged from the list as being free from symptoms and three others at the end of the year were ready for a final examination before being sent away as clear. The clearing up of a few, while it is encouraging to the others, is little compared to the optimism caused by the gradual, but steady, improvement of nearly everyone coming for treatment. The treatments now have to be handled two days a week and an average

of over one hundred are thus treated each week. The number of attendance was 5,285 while the actual number of injections was 5,098. All patients in regular attendance have had bacteriological examination during the year, and we have this year also completed the work of doing a blood test on each patient. Those found to be infected with other diseases have been given the necessary treatment with good results in all cases. Through the enthusiasm and Christ-like devotion of a native doctor down country, we have been able to establish a treatment center. There are nine patients who regularly attend this clinic for treatment with exceptionally good results. We plan to supervise this work by regular quarterly visits and so far this work looks to be promising indeed where a man of the right type will undertake it. We supply all medicines free of cost while he does all the work on similar terms!

Out-patient work has increased very considerably this year due largely to an increase in the venereal disease clinic and the department of women's diseases. The total out-patient attendances were 16,751. In the venereal disease clinic there have been 1,187 intravenous injections given and 490 other injections. In the out-patient department also there have been 76 operations performed under local anaesthetic and 6 under general anaesthetic and 184 teeth extractions performed. There has been a very steady attendance of over 10 each Friday afternoon at a regular clinic for women's diseases from which department we feel we have had some of our most grateful as well as most successful cases.

In the in-patient work we have had 861 cases, most of them surgical in nature and a very large proportion of poor people who have been unable to pay the entire hospital fees.

In the operating room we report 278 major operations for the year. Under general anaesthetic 110.

under spinal 85, while the balance were under local and general mixed. A large proportion of this increased number may be attributed to the cases who have come in from the out-patient department for women's diseases.

In the maternity department there has been a considerable increase and indication of still further extension of the service in the future.

Besides the routine laboratory work done there have been 443 blood tests done of whom 72 were for leper patients. A moderate charge for this work from those who can afford it is more than sufficient to cover the entire expense of these tests so that they are being done in all cases requiring them and for poor patients and leper cases entirely free of charge.

The typhoid ward has been occupied all year with the exception of some two weeks. During most of the time it was full to capacity. Our results have been excellent, due largely to the careful nursing care which our patients have received.

In regard to the finances of our hospital, with rigid economy in buying drugs and supplies the hospital can be practically self-supporting except for the loss incurred by charity patients.

The nursing department reports a very happy successful year. Three nurses graduated in the early Spring, and three during the Summer and Autumn. There is at present a staff of twenty-two nurses, five of whom are graduates.

In the Nurses' Training School there has been the innovation of the midwifery course. This is being given to our senior nurses and our graduates. The government permit necessary to allow us to undertake this work was obtained after considerable negotiation. Their willingness to grant us this permit we consider to be an indication not only of the respect in which we are held by the local government authorities but also of the good relationship which exists between ourselves and them. All the

teaching in this course must be done in the Japanese language but the fact that in many cases there is a lack of thorough knowledge of Japanese among our nurses frequently requires that many parts of the lecture be repeated in Formosan and explanations given. The starting of this course has done much to put on a yet higher level the esprit de corps of the nursing staff.

When we review the year that has passed and see the steady increase in the work in spite of the small staff, we look forward with great anticipations toward the future of the medical work here.

CHAPTER XXIV.

SOUTH FORMOSA PRESBYTERIAN CHURCH GENERAL REPORT

Edward Band

There is not sufficient material to furnish a separate report on each department of the work of the work of the South Formosa Church during the past year. We shall confine this general report to a brief account of several significant changes that have taken place.

Church Organization

Of the two Presbyteries, North and South, that unite to form the Synod of the Presbyterian Church of Formosa, the Southern Presbytery, with which the E. P. Mission is connected, has recently been sub-divided into four smaller Presbyteries, corresponding to the four provinces of Taichu, Kagi, Tainan, and Takao.

A change in organization does not in itself denote spiritual progress,—just as the introduction of the card-index system will not necessarily insure business prosperity—yet we cannot but hope that this change will result in greater efficiency and religious activity in the life of the Church. By this step the aim of the early missionaries to make the Church self-governing, self-supporting and self-propagating is more widely and adequately fulfilled.

It is now thirty-five years since the various churches ceased to be controlled by the Mission Council and the first Presbytery was established. Pastors have increased and missionaries have decreased in numbers until the Church is now self-

governing, (though a few missionaries have votes in the Presbytery).

With regard to self-support, of the 107 congregations, thirty-one presided over by pastors are entirely self-supporting, and sixty-three where preachers are in charge are partially so. Before a congregation can call a pastor it must be financially strong enough to provide his whole salary, otherwise it is only entitled to a preacher appointed by the Central Committee. Each church is assessed at a certain rate and must pay its preacher several months salary according to its ability. The remainder of the year's salary is drawn from the Preachers' Sustentation Fund, to which the Mission Council contributes 7,000 yen annually.

As far as the Church is propagating the Gospel, it may be said to be self-propagating, for, owing to shortage in staff and absences on furlough, we have only two women missionaries, and no men, doing evangelistic work outside of our institutions. Recent statistics, not yet completed, show a fairly satisfactory increase in church membership.

The division into four smaller Presbyteries is made possible by a considerable increase in the number of pastors. This will mean a closer concentration on local affairs and the more harmonious co-operation of the pastors who seem to work better in small groups. On the other hand, there is a danger of losing the wider vision, the corporate responsibility and the loyalty to the Church as a whole.

Women's Work

Great advances have been made during the past year in women's work. The new Women's Bible Institute completed its first two years course this March and twenty-one students passed out. Several became the brides of theological college students, (their graduation and wedding ceremonies taking place on the same day!) and others are doing Bible

Women's work in the churches. Thanks to the keenness of these women two or three new Sunday Schools have been opened in non-Christian villages, and these are becoming preaching stations or churches in the making.

The new Women's Missionary Association, under the presidency of Mrs. Ko, has had a very successful first year. Branches have been opened in many of the churches, and the members have made themselves responsible for the support of a missionary of their own. They have chosen a Hakka woman, a converted Buddhist nun, who has been trained in the Bible Institute. She has gone to work among the Hakka-speaking people in a wide district hitherto untouched by the Gospel.

Young People's Conference

Last summer the first Young People's Conference was held with a view to helping them to face the problems of modern life and thought. For some time past there has been an uneasy feeling that the Formosan Church has not been doing enough for her young people, especially for the better educated that return from Japan full of new thoughts and advanced ideas. The Sunday Schools are successful as far as they go, but they seldom extend beyond the Primary and Junior Departments. With the exception of a few Senior Bible Classes in one or two of the churches there has been no definite organization for the young people of adolescent age. The problem that perplexes many Christian workers at home—how to fill the gap between the Sunday School and the Church—has arisen in Formosa, too. It is only partially solved by definite Christian teaching in our Mission Schools where about five hundred boys and girls are being educated. There is a considerably larger number of young Formosans in non-Christian schools in Formosa and Japan who have no contact with the Christian religion. Those who go to Japan to study are thrown into a whirl-

pool of new ideas both political and religious. Even the Christians among them begin to wonder whether their own Formosan Church is not rather a "back number." They are afraid that a reasonable case cannot be made out for the Christian faith.

To help such young people a Summer School was held and an attractive program was prepared with subjects dealing with the relation of Christianity to modern thought and present social needs. Some of the lectures were rather above the level of the hearers but the final meeting for thanksgiving showed that the conference had been appreciated more than enough to justify a repetition this year. There is no doubt that the young people derived no small benefit, if not from the lectures, then certainly from meeting together in the fellowship of a high and common purpose. We should like to see this Fellowship making a definite contribution to the life and thought of the Church, not just an annual gathering of young folk on holiday, but a strong, deep and lasting movement of the Spirit among the youth of all the churches.

In closing we should like to commend to the notice of all Christian friends in Tokyo a meeting of Christian Formosans held every Sunday afternoon in the chapel of the Meiji Gakuin. Few missionaries or Japanese Christians may have the opportunity of visiting the Church in Formosa, but in the capital of Japan there is a group of keen young Christians from Formosa who would welcome any Christian friendship extended towards them.

APPENDICES

APPENDIX I.

MINUTES OF THE TWENTY-EIGHTH ANNUAL MEETING of the FEDERATION OF CHRISTIAN MISSIONS IN JAPAN 1929

A new departure was made last year in the opening of the conference with a Wednesday evening prayer meeting, and in closing it on a Sunday with joint memorial and communion service. The general satisfaction expressed with this arrangement has led to its adoption again for the conference to be held this present year. Thereby the climax of the meetings has seemed to be where it belonged, in a day wholly devoted to things spiritual, its supreme moment an affirmation of union with fellow workers, past and present, and our Lord.

A conference planned with such emphasis is in keeping with our needs and with the changing character of the Federation. We are indeed fortunate through the transference of most of the administrative responsibility to the National Christian Council, to be able to devote so much time to exploring of spiritual issues basic to the establishment of Christianity. Clear corporate thinking, backed with earnest corporate intercession, has now become the supreme end of the annual conference.

A total of 85 delegates, representing 32 missions, attended the meetings. Through admitting two new bodies last year, the Federation has come to include nearly all evangelical missions at work in Japan. As to those still outside, their affiliation is the earnest prayer of all who subordinate externals of

organization and authority to the inner things of the manifest working of the Spirit of God.

All who own the Lordship of Christ have a joint responsibility in such corporate thinking, corporate intercession, and corporate action. Herein is conditioned the speedy triumph of the Kingdom of God in Japan. The council and the Federation, each in their sphere, are the mediums of such cooperation.

PROGRAM OF THE ANNUAL MEETING, 1929

General Theme: The Penetration of Japanese Life and Thought by Christian Ideals

WEDNESDAY, JULY 31ST

7:45 p.m.	Prayer Meeting. Leader Rev. P. S. Mayer, D.D.—Vice-Chairman.

THURSDAY, AUGUST 1ST

9:00 to 9:15 a.m.	Devotional Period. Leader, Chairman of Federation.
9:15 to 9:55 a.m.	Penetration of Education. Dr. C. B. DeForest.
9:55 to 11:10 a.m.	Discussion. Leader, Miss L. L. Shaw.
11:10 to 11:20 a.m.	Intermission.
11:20 to 12:00 a.m.	Devotional Address. Bishop James C. Baker.

AFTERNOON SESSION

2:00 to 2:15 p.m.	Devotions. Leader appointed by Chairman.
2:15 to 3:30 p.m.	Roll Call and Business including reports of Committee.
3:30 to 5:00 p.m.	Reception with introduction of Fraternal Delegates.
8:00 p.m.	Kingdom of God Movement Conference.

FRIDAY, AUGUST 2ND

9:00 to 9:15 a.m.	Devotions. Leader appointed by Chairman.
9:15 to 9:55 a.m.	Penetration of Industry. Toyohiko Kagawa.
9:55 to 11:10 a.m.	Discussion. Leader, Mr. R. L. Durgin.
11:10 to 11:20 a.m.	Intermission.
11:20 to 12:00 a.m.	Devotional Address. Bishop Baker.

AFTERNOON SESSION

2:00 to 2:15 p.m.	Devotions. Leader appointed by Chairman.
2:15 to 2:50 p.m.	Penetration of Rural Life. Mr. Sugiyama.
2:50 to 3:50 p.m.	Discussion. Leader, Dr. C. Noss.
3:50 to 4:00 p.m.	Announcements and Closing Period.
8:00 p.m.	Concert.

SATURDAY, AUGUST 3RD

9:00 to 9:15 a.m.	Devotions. Leader, appointed by Chairman.
9:15 to 9:55 a.m.	Penetration of Religious Life and Thought. Dr. Inazo Nitobe.
9:55 to 11:10 a.m.	Discussion Leader. Rev. John C. Mann.
11:10 to 11:20 a.m.	Intermission.
11:20 to 12:00 a.m.	Devotional Address. Bishop Baker.

AFTERNOON SESSION

2:00 to 2:15 p.m.	Devotions. Leader appointed by Chairman.
2:15 to 2:45 p.m.	Address by Delegate from Korea.
2:45 to 4:00 p.m.	Business.

SUNDAY, AUGUST 4TH

7:00 to 7:45 p.m.	Morning Prayer Meeting.
10:30 a.m.	Church Service. Sermon by Chairman.
4:30 p.m.	Combined Memorial and Communion Service in Charge of Rev. H. Pedley, and Bishop Baker.

The only departure from this program was the unavoidable omission of the Friday Evening concert. A report concerning the papers is here unnecessary as they have been printed in full in the Japan Christian Quarterly of October, 1929. Only one paper was presented in a given session, and each was followed by an hour or more of discussion.

The series of three inspirational addresses by Bishop Baker took up the following themes:—

1. "The Corporate Power of Evil".
2. "Rational Grounds for Belief in the Corporate Power of Good-will".
3. "The Task of the Christian Worker".

A feature of the early Sunday morning meeting was the absence of an appointed leader. As one of

the regular sessions of the conference it was well attended, different ones taking part as they felt led, the whole being conducted in a spirit of earnest silence and a corporate listening for the voice of God.

THE BUSINESS SIDE OF THE CONFERENCE

First Business Meeting, 2:15 p.m., August 1st

The first business session was opened with a brief meditation by Dr. McKenzie, the Fraternal Delegate from Korea. Roll Call followed. In the absence of the Secretary of the Federation, the report of the Executive was read by the treasurer.

1. Report of the Executive Committee

The Executive Committee of the Federation of Christian Missions has held six meetings during the year, three in Tokyo and three in Karuizawa.

Three main problems have claimed their attention: 1. Finance, 2. Publications, 3. Program.

1. *In regard to finance,* the report of the Treasurer which is appended, showed a balance at the close of the calendar year 1928 of ¥193.13. The account has been kept with the Mitsui Bank, Tokyo, and the transfers handled by check. During the year ¥500 on the principal of the loan and the entire interest has been paid off, and the treasury in general closed the year in a more hopeful condition. Since the close of last year, as will be stated later in the ad interim report of the Treasurer, an additional ¥1,000 on the loan and interest on the same has been paid off, and there is a balance on deposit with the Karuizawa bank equal to last year's Federation expenses, namely, ¥1,426.69. Whether or not it will be possible to wipe out the remaining ¥1,000 of the debt before the next annual conference of the Federation and so permit the reduction of the amount of the delegate fees as has been approved, would, therefore, seem only dependent now upon amounts to be paid out for travel of delegates. In

this there has been a strong spirit of co-operation.

2. *Publications.* The Executive has spent some time in accordance with the instructions of the last annual meeting in studying the problem of the *Japan Christian Quarterly.* In view of the better financial condition of the Quarterly during the past year and in view of the absence from Japan of Mr. Walton, Editor in Chief of the Quarterly, it was voted to continue the present subsidy of ¥400 for another year. It is noted with pleasure that during the past year the J.C.Q. has found it necessary to claim only a part of this subsidy.

The Japan Mission Year Book continues its high standard of excellence. The 1928 edition has been very largely sold out and the 1929 edition has just been put on sale this week.

3. The *Program* has already been presented to the Conference for approval. The Executive feel that the provision of this inspirational program is one of their main duties. Considerable time has been devoted to the correlation of subjects, and securing of able speakers. The program must speak for itself.

During the year the Executive have co-operated in various ways with the National Christian Council. The Chairman accepted an invitation to represent the Federation at the Christian Service held at Kyoto in honor of the Coronation.

During this present Annual Meeting, the Federation is co-operating in the Kingdom of God Campaign, by setting aside one whole evening for the use of the promotion committee and also by setting aside half an hour during one of the business sessions for the presentation of a representative from the promotion committee of the cause of the campaign.

In presenting this report your executive make the following recommendations:—

1. It is recommended that Miss Edith Helmer be asked to act as *Minute Secretary.*

2. It is recommended that Rev. J. C. Mann and Rev. B. F. Shively constitute the *Business Committee.*

3. It is recommended that the following be asked to act as a *Nominating Committee:*—

Dr. H. B. Newell, Chairman	Dr. A. K. Reischauer
Miss Edith Helmer	Mr. W. M. Vories
Mrs. C. W. Iglehart	Dr. S. H. Wainright
Rev. C. F. McCall	Rev. W. H. M. Walton
Rev. L. S. G. Miller	

(Guy C. Converse, Secretary).

This report of the Executive Committee, including the above nominations, was **adopted.**

The Business Committee then introduced the recommendation: "In the unavoidable absence of Mr. Converse, the Secretary of the Federation, it is recommended that Dr. Kennard be requested to serve as Secretary pro tem." **Adopted.**

The Executive Committee made the following recommendation: "that the very courteous invitation of the National Sunday School Association, to nominate a representative for appointment to the Board of Directors of the Association, be accepted." The same was considered, and with the understanding that no financial obligation was involved, it was **adopted.**

Thereupon at the suggestion of the Business Committee, the following reports were introduced.

2. Report of the Fraternal Delegate to the National Christian Council

Dr. Miller, the Chairman, spoke briefly concerning his personal relations with the National Christian Council during the past year.

3. Report of the Fraternal Delegate to Korea

In view of the fact that the retiring Chairman,

Rev. J. C. Mann, was unable to get away, the Secretary was asked to serve as alternate.

The pleasure of serving as fraternal delegate to Korea has been dwelt upon by every delegate who has returned recently. The hospitality of the friends in Seoul is proverbial, and the present case was no exception.

The centre of interest in the program was rural work. It was most inspiring to hear a number of missionary rural specialists report on the very practical work that they were doing to raise the economic level of the farmers. Probably the keenest interest and surely the warmest discussion was aroused by a paper on Usury, followed by some very strong arguments both *pro* and *con* in regard to the experience of missionaries in lending money to Koreans. The experience of evangelists in country districts, and of educational missionaries in cities, seemed to be somewhat different.

It was very pleasing to see the amount of co-operation and interest shown by Japanese authorities. Two or three Japanese officials, I believe the heads of the Educational and the Agricultural departments, were present at most of the meetings, and references were made by the chairman and a number of speakers which showed the good will and co-operation that existed between these and some other officials and at least a certain portion of the missionaries. A reception tendered by the Japanese Christians to the members of the Conference was also a very nice affair.

Your delegate was asked to speak on more occasions than he could accept, and felt only too strongly how inadequately he was able to represent your Federation.

(Guy C. Converse).

4. Report of the Committee on Work among Koreans in Japan

Among the several hundred thousand Koreans

resident in Japan are hundreds if not thousands of Christians. It is to reach these Christians first and shepherd them that we foster the work among them. In Korea many of them were faithful Christians and church attendants, but here with no church facilities and unable to understand the Japanese language used in the Japanese churches they fall away. However, whenever a place of worship is provided they eagerly return to their earnest Christian ways of living. At present there are thirty places where services are held regularly in the Korean language. These churches are found from the Hokkaido to Kyushu. There are numbered in these churches 367 baptized members and 631 other adherents. There are 13 native workers on salary and Mr. Young gives the figure of ¥4,297.83 given by the Korean themselves towards this work. There are 19 Sunday schools, 2 kindergartens, 12 young peoples societies and 6 women's societies.

Not all of these churches have a pastor. There are but 6 resident pastors among all these groups. Each group has its own managing committee elected by the group and this committee shoulders the responsibility for self-support and self-propagation in an encouraging way. There has been a very encouraging advance in the last year in the autonomous direction of these churches.

At the beginning of the year advantage was taken of the holiday season and the Christians met in seven convenient centers for Bible study. Each day was begun with an early morning prayer meeting. Study classes began at nine o'clock and continued with the exception of the noon hour until three in the afternoon. In the evening evangelistic meetings were held. This is a well-tried Korean method of holding Bible classes and it has proven successful and helpful here, too, as it has often done in the Korean homeland.

Reports from all the classes show that about two hundred studied in these classes daily and over

three hundred and seventy attended the evening meetings. About one hundred and twenty expressed their desire to be Christians at these evening meetings.

The large majority of the Korean Christians are factory employees. They must work part of the Sabbath or run the risk of losing their jobs. Their daily wage probably does not average more than two yen. With the cost of living as it is to-day it is easy to see that self-support in the Korean church will be slow in developing. However, we have been much encouraged in that respect during the year. Many groups are now paying their church building rent without assistance and in addition pay the travel expense of the student who gives them assistance each Sabbath. It is not too much to expect that many of these churches will attain full self-support.

Your committee failed during the fiscal year 1928 to reach the full promise of ¥1,000 to the Union Committee in Korea which fosters this work in Japan. The fault was largely due to the poor system of presenting the work to the missionary community and soliciting the funds. This year of 1929 we met early in Kyoto and started a more systematic drive. By the end of June we had in hand and promised more than half our funds. However, we still lack fully six hundred yen of the goal we set (¥1,200.00). We appeal to you to give individually even if your own Mission may make a grant. We deplore the fact that some missions have decided not to make a grant this year. Even though Mr. Young is here in Japan and has a small budget of his own, the funds are so inadequate that many of the churches have only a rare visit from the pastor. There should be more pastors sent to aid in so promising a work. We can at least help to the small sum of ¥1,000. It is the very least that we can do.

(JOHN A. FOOTE).

5. Report of the Japanese Language School

This Report is printed elsewhere.

Representatives of the Conference on the Board of Trustees, in a joint meeting with coopted members of the present session—Messrs. Mann, Downs, Buchanan, Callahan, and Lake—submitted the following recommendations:—

1. That this Conference heartily approve of the reorganization of the Japanese Language School along the lines indicated in the report of the Board of Trustees, as presented to the Conference, providing for courses in Japanese history, religions, culture, and present day thought life.
2. That the School be permanently located in Tokyo.
3. That the Trustees be encouraged to continue their efforts to secure a thoroughly qualified Director.
4. That this Conference pledge its full support to the School, and urge the constituent Missions to direct their language students to the School, and to provide the institution with all possible financial assistance.

Wm. Axling, Chairman Joint Meeting
D. R. McKenzie, Secretary).

Mr. Downs, the new Director of the School, was invited to the platform and gave a concise and interesting report of the condition of the School, and certain needed modifications in its policy.

6. Report of Representative on Board of the American School

The second year on its own property has seen steady growth in every department of the American School in Japan, located in Kami-Meguro, Tokyo.

Enrollment, which was in round numbers, 150 in 1928, has risen this year to 169. It was comprised as follows:

The total enrollment has included children from thirteen countries:

Children from missionary homes	39.64%
„ „ business „	34.91%
„ „ professional „	17.1 %
„ „ gov't and military homes.	8.28%

America	103	Germany	8
Argentine	1	Japanese	27
Australia	2	Mexico	2
Canada	2	India	1
China	1	Russia	6
Denmark	1	Spain	1
England	14		

The number of teachers has included ten full time teachers, five part time teachers and the Principal.

School Course. The school course has included six years of elementary work, two of Junior High, and four of Senior High School work. It has been based on the Baltimore course of study, and on the Course of the State of Illinois with modifications to fit the needs of foreign children in Japan.

Special courses have been offered for those who finish their education in the high school, and for the first time diplomas were granted upon completion of the required sixteen units, to those students who do not definitely plan to enter college. Six received such diplomas, and eleven received the regular college preparatory diplomas. In all a class of seventeen were given diplomas, the largest graduating class in the history of the school.

For the benefit of those students who desire to enter colleges requiring examinations under the college entrance board, the senior high school course has been arranged to meet those requirements, and six students, two of whom were graduating, took the college entrance examinations at the school in June of this year.

The Home Department, which has charge of the dormitories and of the noon lunches served to all students of the school, secured the services of Mrs. Jessie Suzuki as Supervisor upon the resignation and return to America, in February of Mrs. Hoff-

sommer. Ten girls, four boys, and two teachers have been in residence, besides the Supervisor, and the Principal and his family. Another dwelling house added to the Home Department, has been moved, re-erected and completed for occupancy this fall.

Reorganization. The school is now organized as a Zaidan. The Executive Committee of the Board has been reorganized, and has become a smaller group of seven members in order to facilitate the work of the committee. It is composed of the four officers of the Board, and three additional members of the Board, elected in June. This group is responsible to the Board, for the administration of the school during the year. The Principal is a member ex officio of this Executive Committee.

(LONA B. JORGENSEN).

7. Report of the Representative on the Advisory Board of the Canadian Academy

It has been a real pleasure to have been associated in fellowship and deliberation with the men and women who are giving of themselves freely to the world of the education of our children in the Canadian Academy.

This splendid school has had an enrollment of 241 pupils representing 18 different nationalities and ranging from first grade elementary through high school. This is a record for the Academy. The school has continued to stress music in its curriculum and has introduced courses in Shorthand, Typewriting, Bookkeeping and Commercial Arithmetic.

New Developments

1. Beginning with September the Academy will have for the first time an assistant principal.
2. From September a kindergarten will begin

its work in the rooms of the new Union Church of Kobe, and be administered by the Academy management.

3. A new site of 15,000 tsubo has been purchased near the foot of Mt. Rokko. Already roads are being laid out and grading has commenced.

4. A new committee to be known as the Canadian Academy Property Management Committee has been created consisting of representatives of the various missions and other bodies contributing to the new project.

5. The Property Management Committee is working out plans for extensive athletic grounds and building to house the school, including administration building and recitation halls, dormitories, dining hall, music conservatory, infirmary, and homes for the staff.

6 A campaign for the raising of funds to realize the enlarged plans is forming gradually under the direction of the Property Committee. Mrs. Roy Smith has given up her summer vacation and has gone to America to interest friends in the U.S. and Canada in the project.

(B. F. SHIVELY).

At the point the Business Committee suggested that Mr. Tench, the Principal of the Canadian Academy, be granted the privileges of the floor. There being no objection, the chairman so ordered, and Mr. Tench made a statement concerning the work and needs of the Academy.

8. Report of the Publications Committee

The Publications Committee, as heretofore, has formed itself into two editorial boards, and functioned in the preparation and publication of the two regular publications of the Federation: the Christian Year Book, with Dr. Mayer as Editor-in-Chief, and the Christian Quarterly, with Mr. Walton as Editor-in-Chief. Unfortunately Mr. Walton has

been absent from Japan during the entire year, and Dr. Wainright was good enough to undertake the supervision of the Quarterly.

The problem of circulation has been given careful thought, as will be seen in the report of your Executive Committee. The material results of the two publications are being reported upon separately by the two editors. It is enough for me to add that the thanks of the Federation is heartily due these two editors for their heavy and unselfishly rendered labors.

(E. T. IGLEHART).

9. Ad Interim Report of the Treasurer

The Treasurer, Mr. J. S. Kennard, made a brief statement concerning the finances of the Federation. He reported the reduction of the debt by ¥1,500 during the year, and a balance on hand of ¥1,426.69.

Both the *ad interim* report, and the report for the year 1928 are appended.

The foregoing reports were all **adopted,** and the meeting adjourned.

The Second Business Session, 2:15 p.m., August 3

The second business session of the Conference was opened with a brief devotional period under the leadership of Bishop H. J. Hamilton.

The minutes of the Conference were referred to the Executive Committee for approval.

The Secretary *pro tem* presented the following letter of greetings and appreciation from the League for the Abolition of Licensed Prostitution:

Dear Fellow Workers:—

The League for the Abolition of Licensed Prostitution, (Haisho Remmei) sends greetings to the Federation of Missions and desires through you to express deep gratitude to all of your members who

have during the past year rendered great assistance in the work of the League; and to those, as well, who have over a period of three years given financial assistance totalling nearly ¥8,000.

By your aid the scope of the movement is widening until at present there are district organizations in some twenty different prefectures, the latest to be organized being Niigata, Tochigi, Miyagi and Ishikawa ken. Four Prefectural Assemblies passed Haisho Bills last December and in others bills will be prevented this coming autumn. Last year petition drives were carried on in fifteen different prefectures.

In a number of cases our missionary friends have been instrumental in inaugurating this movement in their local communities. In several instances they have taken the lead in getting an organization, have started petition drives, and in one case a missionary was largely instrumental in securing the support of the majority of the members of the Prefectural Assembly for the Abolition Bill. For all this active assistance our League is deeply grateful.

We request your endorsement of this movement and your active participation in extending the work to prefectures yet untouched that this curse of commercialized vice may the sooner be driven from our empire.

Thanking you again and asking your still more active co-operation in our intensive drive of the next five years,

I am,
On behalf of the Abolition League,
(Haisho Remmei)
Yours very sincerely,
YAHEI MATSUMIYA
Rijicho.
(Signed) Yahei Matsumiya.

The recommendation of the Executive Committee as to the Kingdom of God Campaign,—"that this Annual Meeting place itself on record as heartily in favor of the Kingdom of God Campaign, and pledge its support in every feasible way, and that it also call the attention of the members of this Federation to the Campaign, and urge their cordial co-operation in financial and other ways" was **adopted.**

The recommendation of the Executive Committee in regard to the problem of American Citizenship as raised by Rev. Frank Cary was **withdrawn** by the Secretary, on behalf of the Executive Committee, it being the opinion of the Conference that the recommendation concerned a matter with which as a Conference we could not deal.

The recommendation of the Executive Committee as to Christian Literature Contributions,—"that beginning with the calendar year 1930 Missions be requested to pay their Christian Literature contributions directly to the Christian Literature Society Treasurer, without clearing them through the books of the Federation" was **lost.**

The recommendation of the Executive Committee as to a Mutual Protective Association,—"that the question of forming a Mutual Protective Association for Mission property against loss by fire again be raised, and that a committee be appointed to investigate and to make recommendations," was **adopted.**

A committee composed of Dr. McKenzie, Dr. Kennard and Dr. Stirewalt, was **appointed** by the chair.

The report of the Christian Literature Society was presented by Dr. Wainright, and **adopted.**

The following resolution, offered by Dr. Reischauer, was **adopted:**

"Resolved, that we have heard with great interest about the plan for the erection of permanent

quarters for the Christian Literature Society's work (either as a C. L. S. building or as a Union headquarters building) and that we hereby express the hope that, in the formation of the Zaidan Hojin that is to be organized for the holding of this valuable property, due provision be made to secure in perpetuity for the cause of Christian Literature, not only the present assets of the Christian Literature Society, but also the earnings which may accrue from these assets, and any new gifts to the Society for investment in this building."

The recommendation of the Executive Committee as to the granting of discussion privileges was withdrawn.

The report of the Nominating Committee, as presented by Mr. Walton, was **adopted.** A complete list of officers and committees is appended.

The following resolution, offered by Rev. J. M. T. Winther, was **lost.**

"Resolved, that the Japan Christian Quarterly be published as a monthly."

The following resolution was heartily adopted by the Conference:

"Resolved, that this Conference desires to place on record an expression of its appreciation of the valuable papers prepared and read by the several experts who have appeared on the program; and of the inspiring messages brought by the leaders of the devotional periods, especially of the services of Bishop Baker in his series of addresses."

In closing, Dr. Miller, the retiring chairman, in a brief closing speech, welcomed into office his successor, the Rev. P. S. Mayer, D.D., who offered the closing prayer.

Adjournment.

OFFICERS

President .....P. S. Mayer
Vice-President .....W. M. Vories
Secretary .....J. S. Kennard, Jr.
Treasurer .....J. H. Brady

COMMITTEES

EXECUTIVE COMMITTEE

1930	1931
W. J. M. Cragg	Miss Carolyn Marsh
W. C. Lamott	Rev. G. H. Moule
Miss Esther Rhoads	

PUBLICATIONS COMMITTEE

1930	1931	1932
Miss B. Clawson	G. C. Converse	Miss I. MacCausland
H. D. Hannaford	J. K. Linn	W. H. M. Walton
P. S. Mayer	S. H. Wainright	H. F. Woodsworth

REPRESENTATIVES ON CHRISTIAN LITERATURE SOCIETY

1930	1931	1932
A. D. Berry	D. C. Holtom	D. Downs
A. Jorgensen	J. C. Mann	Miss K. I. Hansen
Mrs. J. S. Kennard, Jr.	G. E. Trueman	P. G. Price
A. K. Reischauer	T. A. Young	A. J. Stirewalt

TRUSTEES JAPANESE LANGUAGE SCHOOL

1930	1931	1932
W. Axling	D. R. McKenzie	G. Bowles
H. W. Myers	L. J. Shafer	T. A. Young

COMMITTEE ON WORK WITH KOREANS

J. A. Foote B. F. Shively Miss K. Tristram

National Sunday School Assoc. Representative .....Lois F. Kramer
American School Representative .....Mrs. D. Holtom
Canadian Academy Representative ...W. H. Erskine
Fraternal Delegate to Korea .....H. K. Miller
Fraternal Delegate to N.C.C. .....P. S. Mayer
Necrologist .....G. F. Draper

Ad Interim Report of the Treasurer

AUGUST 1, 1929
For the first six months of 1929

CASH STATEMENT

Receipts

Balance from 1928	¥ 193.13	—
Received in mission dues (incl. 1928, ¥60)	2,220.00	—
From Christian Movement	276.03	—
Bank interest	3.27	—
Total	¥2,692.43	—

Expenditures

Paid off on debt, with interest on same.	—	¥1,040.00
Deficit on Quarterly	—	84.99
Executive Committee expenses	—	140.75
Total	—	¥1,265.74
Balance on deposit with Karuizawa 63rd Bank	—	1,426.69
Total	—	¥2,692,43

Audited, Karuizawa, Aug. 5, 1929, by
H. K. MILLER

Treasurer's Report for Year 1928

RECEIPTS

		C.L.S.	F.C.M.
A.	**General Sources:**		
	Balance from 1927	—	¥ 3.55
	Kyo Bun Kwan	—	251.02
	Interest	—	.08
	Dr. Rowland, returned	—	10.00
	Mrs. Trueman, returned	—	20.00
B.	**Mission Treasurers:**		
	American Board	¥ 852.54	150.00
	American Baptist	—	90.00
	American Friends	350.00	60.00
	American Bible Society	—	30.00
	British Bible Society	—	30.00
	Christian Church Mission	—	60.00
	Church Missionary Society	—	150.00
	Evangelical Church	350.00	60.00

Lutheran Church of America...	1,400.00	120.00
Methodist Episcopal, General..	200.00	120.00
Methodist Episcopal, Women ..	800.00	120.00
Methodist Episcopal South	—	150.00
Methodist Protestant	300.00	—
Mis. Socy. Church Canada	—	90.00
Omi Mission	—	30.00
Presbyterian North	750.00	150.00
Presbyterian South	570.00	150.00
Reformed Church in America ..	1,000.00	120.00
Reformed Church in U.S.	450.00*	120.00
Southern Baptist	—	90.00
United Brethren	—*	30.00
United Church Canada, General	1,400.00*	120.00
United Church Canada, Women	800.00*	120.00
United Christian Mission	295.00	90.00
" " " (1929)	—	45.00
Woman's Union Mission	—	30.00
Yotsuya Mission	—	30.00
Young Men's Christian Asn. ...	1,400.00	60.00
Young Women's Christian Asn.	700.00	60.00
English Presbyterian, Formosa.	—	30.00
Presbyterian of Canada, Formosa	—	30.00
Totals	¥11,617.54	¥2,819.65

* Organizations starred made contributions to the Christian Literature Society which they failed to clear through the Treasurer of the Federation.

DISBURSEMENTS

		Items	Totals
A.	**Loan**		
	Rev. J. Stirewalt, loan and interest..	¥ 525.00	
	Rev. A. Oltmans, interest on ¥2,000	120.00	
			¥645.00
B.	**Annual Meeting**		
	Delegates, travel and board	¥1,051.67	
	Expenses of speakers	70.00	
	Use of Auditorium, honorarium..	25.00	
	Printing of Program	20.35	
	Printing of Minutes	34.00	
			1,201.02
C.	**Relations**		
	Delegate to Korea	88.72	
	Delegate to Coronation	12.72	
			101.44
D.	**Administration**		
	Executive Committee meetings ..	167.08	

	Secretary's expenses	15.08	
	Treasurer's expenses	4.40	
			186.56
E.	**Publications**		
	To Kyo Bun Kwan	400.00	
	To Japan Christian Quarterly....	50.00	
	Publications Committee expenses.	42.50	
			492.50
	Total expenditures		¥2,626.52
	Balance on hand		193.13
	Grand total		¥2,819.65

Audited, Tokyo, Jan. 18, 1929, by
H. K. MILLER

ASSETS AND LIABILITIES
AUGUST 1, 1929

Unpaid Federation dues.....	—	¥390.00	—
Unsold copies of Christian Movement, 43 of old editions at ¥2.40	¥104.20	—	—
100 of 1928 edition (in Japan 72, abroad 28)	200.00	—	—
Deducting 10% commission.	—	273.78	—
Total assets.....	—	663.78	—
Outstanding debt, with interest on same	—	—	¥1,060.00
Christian Quarterly maximum subsidy 1929–1930	—	—	400.00
Total liabilities	—	—	¥1,460.00

APPENDIX II.

THE JAPANESE LANGUAGE SCHOOL

Darley Downs

The writer assumed his position in the Japanese Language School at the end of the last school year. During the summer he worked with some of the teachers in providing new materials for the first term, first year. This was based on materials prepared some years ago under the direction of Prof. H. E. Palmer. While some verbal changes will have to be made in this new material its use has confirmed us in the opinion that it is the best material for beginning students of Japanese now available. During the year study has been made with a view to thorough-going revision of all the material in the whole 3 year course. It is hoped that during the summer with the exception of the national readers (tokuhon) all the remaining material may be thoroughly revised. Some changes have already been made in 3rd year material.

Mr. Y. Akimoto was made head of the Extension Department from April 1. He has thrown himself with great enthusiasm into this work and it is confidently expected students in this department will be increasingly well served. The number of active students in this department at present is 79, though many more names are on the list. There have been 5 who completed the 3rd year course in this department during the past year. During the past year, just 40 persons have attended the regular class of the school; although the present enrollment is 24. Six have moved away from Tokyo, the others discontinued mainly on account of ill health.

Since January 1 the school has had excellent quarters in the fine new building of the Tokyo City Y.M.C.A. Small rooms with students and teachers around a table in seminar fashion have definitely increased the efficiency of the school work. During the fall and winter terms the following weekly study classes were carried on:—

1. Outlines of Japanese History, with Special Emphasis on The History of Japanese Religions.

   Leader: Dr. H. B. Benninghoff, Waseda University.

   Special Lecturer: Prof. Gyoichi Iida, St. Paul's University.

2. Some Problems in the Social and Economic Background of Modern Japan.

   Leader: Dr. Tatsunosuke Ueda of the Tokyo Commercial University.

3. Studies in the Historical Development of Japanese Art.

   Leader: Mr. Isamitsu Kitakoji.

During the third term a series of lectures was again given under the school's auspices with the general subject "New and Old Forces in Modern Japan". Lecturers and subjects were as follows:—

Dr. Inazo Nitobe on "Spiritual Elements which Created the Meiji Era".

Dr. Kumaji Yoshida on "The Development of Education in the Meiji Era".

Dr. Sanji Mikami on "The Educational and Cultural Ideals of the Meiji Emperor."

Viscount Kaneko, two lectures on "The Making of the Japanese Constitution" and Comments of European Jurists on the Japanese Constitution".

Dr. Takeshi Osatake on "The Forces Which Led to the Formation of a Constitution for Japan".

With the prospective absence of Dr. Bowles on furlough, the writer is obliged to take his place

in directing study and lecture courses, but Dr. H. B. Benninghoff and Dr. Kenzo Takayanagi have consented to act as his advisors. It is planned to offer study courses next year in the history of Japan, the economic development of Japan, religions of Japan and the government of Japan.

APPENDIX III.

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN (KYO BUN KWAN)

Amy C. Bosanquet

In Japan, as elsewhere, there seems to be less and less leisure for reading and yet people read more than ever. There is danger of desultoriness, of mere "skimming"; the interruptions to which most people are constantly liable interfere with the habit of quiet steady reading, and attractions of other kinds are innumerable. But there is no sign of any falling off in the demand for books. The standard of education is always rising, so even books without the *kana* are read much more freely than they used to be. Of course, when this is possible, reading is more rapid and printing cheaper. However, our Society must provide all kinds, remembering that there is need for the country girl as well as for the scholar. Viscount Grey, in his "Fallodon Papers", twice quotes a great saying of Tennyson's about reading: "I like these large still books". We find that great books, those which bring us into touch with infinity, hold their own, while we must go with the times in supplying also short, "readable" ones and periodicals. Our aim is to keep the balance true for both.

It was to be expected that the general financial depression should make itself felt; book-buyers have to consider prices and cannot spend money as freely as they would wish. Sales and the circulation of periodicals have been affected everywhere, but fortunately we have not suffered severely. The financial crisis in the U.S.A. has, however, made it

difficult for some of the contributing Mission Boards to make their usual grants, or, at least, to give the full quota, and this is a very serious loss to the Society.

Some publications are such good sellers that they quickly bring in returns, but there are theological and other books (among them the "large, still books" which Tennyson loved) which are expensive to prepare and print and which are appreciated by a limited circle of readers only, so that they sell slowly and never really "pay" from the merely business point of view. Yet Japan ought to have them. They are fruitful in the highest sense. And in order to be able to continue them, the Society needs contributions to cover losses.

The main offices are still in the temporary Ginza building, above and behind the shop, and business is greatly handicapped by the cramped, inconvenient, altogether inadequate, conditions. But during 1929 negotiations went forward, and prospects looked brighter for the erection of the long-hoped for new building, in co-operation with the American Bible Society.

The following books were published during the year 1929:—

John Wesley's Journal (Wesley Shinkō Nisshi), translated from the abridged edition of Percy Livingstone Parker, 1906, by S. Kuroda, with an introduction by Dr. T. Kagawa. 575 pp.

The Life of John Wesley (John Wesley Den), an original work by the Rev. K. Tanaka, 230 pp.

Commentary on the Gospel of John (Yohane Den Chūkai), by Dr. S. H. Wainright. 590 pp.

The Background of Early Christianity (Shodai Kirisuto Kyōkwai no Haikei), by the Rev. H. W. Outerbridge, of Kwansei Gakuin, Kobe, translated by T. Kawashima. 211 pp.

Concerning the Inner Life (Uchi Naru Seikwatsu), by Evelyn Underhill, translated by Prof. M. Nakayama, of Meiji Gakuin. 125 pp.

Marx Ka, Iesu Ka? by the Rev. P. G. Price, with its English edition, Marx or Jesus, Which? 32 pp.

Good Friends (Yoi O Tomodachi), twenty-two original stories for children, by Mrs. Yokoyama. 224 pp. illustrated.

Blossomy Cottage (Hana Saku Iye), translated by Mrs. Muraoka from an American story for women and girls. 173 pp. illustrated.

Hymns and Anthems for Women's Voices (Sambi Shoei Shū), by Miss Kate I. Hansen. Revised and enlarged edition. 50 pp.

Smaller Publications

Why Jesus Came (Iesu Nani Yue Kitaritamaishi ya) by Prof. Zenta Watanabe. 16 pp.

Theological Education and the Needs of the Times (Shingaku Kyōiku to Jidai no Yōkyu), by Prof. Z. Watanabe. 21 pp.

Coloured Picture Leaflets for Children and Plain People (E Iri Leaflets), by the Department for Women and Children. Four different leaflets of four pages, three pictures, on the Life of our Lord. Sold by fifties and hundreds.

A Christmas Card, which was printed by mistake on poor card. It sold out quickly, but we know that customers were disappointed. We hope to be more successful next year.

Periodicals

Shōkōshi and Ai no Hikari were carried on as usual, with a fair circulation, amounting to 72,046 for the whole year for Ai no Hikari, and 54,520 for Shokoshi.

Myōjō (Morning Star), the four-page monthly paper for students, came to an end with the Christmas number, 1929, or, rather, was transformed into a weekly eight-page paper called

The Kingdom of God Weekly (Kami no Kuni Shimbun), planned to be the main press medium for the Kingdom of God Movement, edited under the auspices of the National Christian Council, but financed and published by C. L. S. Only a huge circulation, such as about 50,000 copies a week, can make it self-supporting at the price. It is edited with the personal co-operation of Dr. T. Kagawa, who contributes a story to it, and it is illustrated on almost every page.

Books in Preparation at the end of 1929

Paul: A Study in Social and Religious History, by Adolph Deissmann, D.D., translated by Prof. W. G. Seiple and Prof. Kōriyama, both of the Tōhoku Gakuin, Sendai. This will be a large, scholarly, well illustrated book of great importance.

Faith and Doctrine (Shinkō to Kyōri), by the late Prof. T. Yamada, of Aoyama Gakuin, Tokyo. Thirty-nine sermons.

Brave Adventurers (Mi-Shiranu Kuni Ye), by Mrs. Katharine Scherer Cronk, translated by Mrs. Hanako Muraoka. It is financed by a friend of the late authoress, as a memorial to her, and is a book for boys and girls.

A Primer for Tuberculous, by Robert A. Peers, Medical Director, Colfax, California. By special request, for use in Japan and among Japanese patients at Colfax.

We have been much interested to hear of some ways in which our own and other Christian books are being used. Here is one example, which might well be followed—so enthusiastic are its promoters about its success, its delightfulness and spiritual profit. In a certain Tōkyō congregation, which numbers among its members and their friends well-born and highly educated women, a Dokusho Kwai or

Reading Circle was formed early in 1929, meeting on the first Thursday of every month at the house of one of its members. The pastor is present and presides, opening with a hymn and prayer, The book for study is chosen beforehand; copies are bought and read by all the members, who mark any points they have specially appreciated and come to the meeting prepared to discuss them. The object is not criticism, but mutual help and spiritual enrichment. The members are keen to understand the book, enjoy beautiful thoughts and gain fresh light and inspiration. The pastor takes the selected book in sections, asking for remarks and questions, and after full discussion the meeting closes with prayer about the lessons learned. Sometimes new books are read, sometimes old ones are re-read with new thoughtfulness, and the members say that they always find themselves refreshed and stimulated. The first book chosen was "What is Worth While" (Kachi Aru Mono), which was finished at one meeting. It was followed by "The Practice of the Presence of God," by Brother Lawrence, "The Dew of Stillness" (Shizukeki Inori), "The Christian's Secret of a Happy Life" (Kōfuku na Shogai no Hiketsu), which took up the time of four meetings. I was told that probably the "Life of Damien" would be the next.

JAPAN AND FORMOSA

MISSIONARY DIRECTORY

Prepared by

E. WILLIAMSON

LIST OF MISSION BOARDS AND CHURCHES

With names of Missions, Secretaries, and Statisticians on the field. (The initials used are the standard forms for America, India, China, and Japan.)

1.—ABCFM.	American Board of Commissioners for Foreign Missions. Rev. Darley Downs, Secretary.
2.—ABF.	American Baptist Foreign Mission Society. Rev. D. C. Holtom, Secretary. Mission Office: 4 Itchome, Misaki Cho, Kanda, Tokyo. Miss Elma R. Tharp, Assistant Secretary. Rev. J. F. Gressitt, Treasurer. Miss Louise F. Jenkins, Statistician.
3.—AEPM.	Allgemeiner Evangelisch - Protestantischer Missionsverein. (The East Asia Mission). Dr. Carl Weidinger, Secretary.
4.—AFP.	Foreign Missionary Association of Friends of Philadelphia. Mr. G. Burnham Braithwaite, Secretary.
5.—AUBM.	Australian Board of Missions, (Anglican). Rev. E. R. Harrison, Secretary.
6.—AG.	The Assembly of God. Miss Jessie Wengler, Secretary.
7.—BS.	Bible Societies: American Bible Society. Rev. K. E. Aurell, No. 1 Shichome, Ginza, Tokyo. Telegraphic address: "Bibles Tokyo". The British and Foreign Bible Society and National Bible Society of Scotland. Mr. F. Parrott.
8.—CC.	Mission Board of the Christian Church. Miss Martha R. Stacy, Secretary.
9.—CE.	Community of the Epiphany. Sister Superior Edith Constance, Secretary.
10.—CG.	Church of God.
11.—CJPM.	The Central Japan Pioneer Mission. Miss D. A. Parr, Secretary.
12.—CLS.	Christian Literature Society. Rev. S. H. Wainright, Secretary.
13.—CMA.	Christian and Missionary Alliance. Mr. C. P. Green, Secretary.
14.—CMS.	Church Missionary Society. Rev. John C. Mann, Secretary. Rev. A. C. Hutchinson, Acting Secretary.
15.—CN.	Church of the Nazarene. Rev. William A. Eckel, Secretary.
16.—EC.	Evangelical Church of North America. Dr. P. S. Mayer, Secretary. Miss Verna S. Hertzler, Assistant Secretary.
17.—FMA.	General Mission Board of the Free Methodist Church of North America. Rev. Frank R. Warren, Secretary.
18.—IND.	Independent of any Society.

19.—JAM. Japan Apostolic Mission. Mr. L. W. Coote, Secretary.

20.—JBTH. Japan Book and Tract Society. Mr. Geo. Braithwaite, Secretary. 5 Hikawa Cho, Akasaka, Tokyo. (F. C. Tokyo 2273), (Tel. Kyobashi 4573).

21.—JEB. Japan Evangelistic Band. Mr. James Cuthbertson, Secretary.

22.—JRM. Japan Rescue Mission. Miss Mary Whiteman, Secretary.

23.—KCA. Kagawa Co-operators in America. Helen F. Topping, Secretary. Office: Japan National YMCA Building, 10 Omote Sarugaku Cho, Kanda, Tokyo, (Tel. Kanda 2001, 2002).

24.—KK. Kumiai Kyokwai, (Congregational). Rev. Kotaro Nishio; Nishibatake, Naruo Mura, Muko Gun, Hyogo Ken.

25.—LCA. Board of Foreign Missions of the United Lutheran Church in America. Rev. John K. Linn, Secretary.

26.—LEF. The Lutheran Gospel Association of Finland. Rev. V Savolainen, Secretary.

27.—LM. Liebenzeller Mission. Rev. A. Syring, Secretary.

28.—MBW. Missionary Bands of the World. Mr. Fred Abel, Secretary.

29.—MEFB. Board of Foreign Missions of the Methodist Episcopal Church.
General Board, Rev. Fred D. Gealy, Secretary.
WFMS East Conference, Miss Alberta B. Sprowles, Secretary.
WFMS West Conference, Miss Azalia E. Peet, Secretary.

30.—MES. Board of Foreign Missions of the Methodist Episcopal Church, South. Rev. J. B. Cobb, Recording Secretary; Rev. J. W. Frank, Statistical Secretary.

31.—MKJ. Mission to Koreans in Japan. Mr. L. L. Young, Secretary.

32.—MM. Mino Mission. Miss Sadie Lea Weidner, Secretary.

33.—MP. Board of Foreign Missions of the Methodist Protestant Church. Miss Olive I. Hodges, Secretary.

34.—MSCC. Missionary Society of the Church of England in Canada. Bishop H. J. Hamilton, Secretary.

35.—NKK. Nihon Kirisuto Kyokwai. (Presbyterian and Reformed). Rev. Kanji Mori; 82-6 Onoe Cho, Yokohama.

36.—NMK. Nihon Methodist Kyokwai. (UCC, MEFB, MES.) Rev. Heizo Hirata; 1287 Wadayamashita, Honmoku Cho, Yokohama.

37.—NSK. Nippon Sei Ko Kwai. (CMS, MSCC, SPG, AUBM, PE). Rev. Naotaro Fukuda; Dendo Kyoku, 4-5 Kyomachi Dori, Nishiku, Osaka.

38.—OMJ. Omi Mission. Mr. E. V. Yoshida, Secretary. Omi-Hachiman.

39.—OMS. Oriental Missionary Society.

40.—PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.
Tohoku District: Rev. W. F. Madeley, Secretary.
North Tokyo District: Miss Ruth Burnside, Secretary.
Kyoto District: Miss Etta S. McGrath, Secretary.

41.—PN. Board of Foreign Missions of the Presbyterian Church of the United States of America. Rev. Harvey Brokaw, Secretary. Miss L. A. Wells, Associate Secretary. Miss S. M. Ryker, Treasurer. Rev. E. M. Clark, Statistician.

42.—PS. Executive Committee of the Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian.) Mrs. William C. Buchanan, Secretary.

43.—RCA. Reformed Church in America. Rev. Willis G. Hoekje, Secretary.

44.—RC. Roman Catholic Church.

45.—RCUS. Reformed Church in the United States. Rev. E. H. Zaugg, Ph.D., Secretary and Statistician. Mission Office: 135 Higashi Niban Cho, Sendai. (Tel. 1783).

46.—ROC. Russian Orthodox Church.

47.—SA. Salvation Army. Ernest I. Pugmire, Secretary.

48.—SAM. Scandinavian American Alliance Mission. Rev. Joel Anderson, Secretary.

49.—SBC. Southern Baptist Convention. Rev. N. F. Williamson, Secretary.

50.—SDA. Seventh Day Adventists. Mr. H. J. Perkins, Secretary.

51.—SPG. Society for the Propagation of the Gospel in Foreign Parts.
South Tokyo Diocese: Rev. R. D. M. Shaw, Secretary.
Kobe Diocese: Rev. F. Kettlewell, Secretary.

52.—UB. Foreign Missionary Society of the United Brethren In Christ. Rev. J. E. Knipp, Secretary.

53.—UCC. United Church of Canada.
General Board, Rev. D. R. McKenzie, Secretary.
Woman's Board, Miss Sybil R. Courtice, Secretary.

54.—UCMS. United Christian Missionary Society. Rev Thomas A. Young, Secretary.

55.—UGC. Universalist General Convention. Mrs. H. M. Cary, Secretary.

56.—WM. Wesleyan Methodist Connection of America. Rev. Maurice A. Gibbs, Secretary.

57.—WSSA. World's Sunday School Association. Mr. Kazuo Kitoku, General Secretary Association Office: Nishiki Cho, Kanda Ku, Tokyo.

58.—WU. Woman's Union Missionary Society of America. Miss Susan A. Pratt, Secretary.

59.—YMCA-A. Young Men's Christian Association. (American National Council.) Mr. G. S. Phelps, Secretary.

YMCA-T. Government School Teachers Affiliated with YMCA.

60.—YMJ. Yotsuya Mission. Mr. W. D. Cunningham, Secretary.

61.—YWCA. Young Women's Christian Association of the United States of America. Miss Claire McKinnon, Secretary. 10 Omote, Sarugaku Cho, Kanda Ku, Tokyo.

FORMOSA

62.—EPM. Foreign Missions of the Presbyterian Church of England. Rev. Edward Band, Secretary. Miss J. W. Galt, Assistant Secretary.

63.—PCC. Board of Foreign Missions, Presbyterian Church in Canada. Mr. Hugh MacMillan, Secretary.

ALPHABETICAL LIST

The order is as follows: Name; Year of arrival in Japan or of joining the Mission; Initials of Missionary Society or Board; Address; Postal Transfer Number; and Telephone Number; (A) Absent.

A

Abel, Miss Dorothy L., 1927, MBW, 604, Shimo Ochiai, Tokyo Fu.

Abel, Mr. Fred and W., 1913, MBW, 604 Shimo Ochiai, Tokyo Fu.

Acock, Miss Amy A., 1905, ABF, 69 Shimotera Machi, Himeji.

Acock, Miss Winifred M., 1922, ABF, 3131 Kanagawa Machi, Yokohama. (Tel. Honkyoku (2) 2176).

Adair, Miss Lily, 1911, EPM, Shinro Shoka, Formosa.

Adams, Miss Ada E., 1927, PCC, Taihoku, Formosa.

Adams, Miss Alice P., 1891, ABCFM, 95 Kadota Yashiki, Okayama.

Ainsworth, Rev. F. and W., 1915, UCC, 106 Taka Machi, Hamamatsu.

Airo, Miss J., 1907, LEF, (A), Kauhajoki, Suomi, Finland.

Akana, Mrs. Catherine, ABCFM, 59 Nakayamate Dori, 6 Chome, Kobe.

Akard, Miss Martha B., 1913, LCA, (A), c/o Board of Foreign Missions, 18 E. Mt. Vernon Place, Baltimore, Maryland, U.S.A.

Albrecht, Miss Helen R., 1921, MEFB, Fukuoka Jo Gakko, Fukuoka. (Tel. Fukuoka 2222).

Albright, Rev. L. S. and W., 1926, UCC, 55 Nishi Kusabuka Cho, Shizuoka.

Alexander, Rev. R. P. and W., 1893, 1896, MEFB, 2 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008 and 2010).

Alexander, Miss Sallie, 1894, PN, 10 Kita Machi, Ohama, Sakai.

Alexander, Miss Virginia E., 1903, MEF, 12 Kita Ichijo, Higashi 6 Chome, Sapporo.

Allchin, Rev. Geo., ABCFM, (A), c/o ABCFM, 14 Beacon St., Boston, Mass. U.S.A.

Allen, Miss Annie W., 1905, UCC, 47 Nichome, Kameido, Tokyo Fuka. (Tel. Sumida 3102).

Allen, Miss Carolyn E., 1919, YWCA, 72 Ota Machi, 6 Chome, Yokohama. (Tel. Honkyoku 1768).

Allen, Rev. E., 1927, SPG, Gwai 15 Shimo Yamate Dori, 5 Chome, Kobe.

Allen, Miss Thomasine, 1915, ABF, Tono, Iwate Ken. (Tel. Tono 150).

Anderson, Rev. A. N. and W., 1914, SDA, 75 Sengoku Cho, Aizu-Wakamatsu.

Anderson, Miss Irene, 1928, EC, 93 Takehayacho, Koishikawa, Tokyo.

Anderson, Rev. Joel and W., (A), 1900, SAM, 920 Nakano, Tokyo Fu.

Anderson, Miss Myra P., 1922, MES, 35 Nakayamate Dori, 4 Chome, Kobe.

Anderson, Miss Roberta, 1926, YWCA, 10-27, 1 Chome, Ikutacho, Kobe. (Tel. Fukiai 2104).

Andrews, Rev. E. L. and W., 1922, PE, Okabe Koen, Kiryu Shigai, Gumma Ken.

Andrews, Miss Olive, 1927, IND, 509 Nakanobu, Ebara Machi, Tokyo Fuka.

Andrews, Rev. R. W., Ph.D., and W., 1899, PE, American Church Mission, Ikebukuro, Tokyo.

Ankeney, Rev. Alfred and W., 1914, 1923, RCUS, (A), Route 7, Xenia, Ohio, U.S.A.

Archer, Miss A. L., 1899, MSCC, Inuyama, Owari.

Archibald, Miss Margaret, 1928, PS, 5 Nagahei Cho, 5 Chome, Nagoya.

Armbruster, Miss Rose T., 1903, UCMS, 4250 Daido, Sanchome, Tennoji, Osaka.

Armstrong, Miss Margaret E., 1903, UCC, 224 Sogawa Cho, Toyama Shi. (Tel. 2126).

Armstrong, Rev. V. T., & W., 1921, SDA, Box 7 Yodobashi P.O., Tokyo. (Tel. Ogikubo 51).

Asbury, Miss Jessie J., 1901, UCMS, 14 Omote Ozaki Machi, Honjo, Akita Ken.

Ashbaugh, Miss Adella M., 1908, MEFB, Kwassui Jo Gakko, Nagasaki. (Tel. Nagasaki 1416).

Atkinson, Miss Anna P., 1882, MEFB, (Retired), (A) 321 Queen Anne Ave., Seattle, Wash., U.S.A.

Atkinson, Miss Maria J., 1899, PS, Takamatsu.

Aurell, Rev. K. E., & W., 1891, BS, 645 Kugahara, Ikegami, Tokyo Fu. (F. C. Tokyo 18410). (Tel. Kyobashi 6802).

Axling, Rev. Wm., D. D., & W., 1901, ABF, 10 Rokuchome Fujimichi, Tokyo. (Tel. Kanda 1628).

Aylard, Miss Gertrude, FMA, (A), Spring Arbor, Michigan, U.S.A.

B

Babcock, Miss Grace, ABCFM, (A), 215 Primera Drive, San Antonio, Texas, U.S.A.

Bach, Rev. D. G. M., & W., 1916, LCA, (A), c/o Board of Foreign Missions, 18 E. Mt. Vernon Place, Baltimore, Maryland, U.S.A.

Baggs, Miss M. C., 1925 CMS, (A), Bettys-y-coed, North Wales.

Bagley, Miss Leila, 1929, MES, c/o S. H. Wainright, Denzuin Mon Mae, Koishikawa, Tokyo.

Bailey, Miss B. M., 1919, MEFB, 4 Aoyama Gakuin, Aoyama, Tokyo.

Bailey, Miss Helen, 1927, MSCC, 6 San-no-Tsuji, Takata, Echigo.

Baker, Miss Edith, 1929, YWCA, 12 Kita Koga Cho, Kanda, Tokyo. (Tel. Kanda 1118-1119).

Baker, Miss Effie, 1921, SBC, Seinan Gakuin, Nishijin Machi, Fukuoka. (Tel. 3170).

Baker, Miss Elsie M., 1924, CMS, (A), 42 London Road, Seven Oaks, Kent, England.

Baker, Bishop James, & W., 1928, MEFB, Seoul, Korea.

Ballard, Miss Barbara M., 1926, JEB, 145 Umemoto Cho, Kobe.

Ballard, Miss Susan, 1892, SPG, 23 Yarai Machi, Ushigome, Tokyo.

Band, Rev. Edward, M. A., & W., 1912, EPM, Presbyterian Middle School, Tainan, Formosa.

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Beers, Miss Grace M., 1926, LCA, Jiaien, Kengun Mura, Kumamoto.

Bender, Rev. Gordon R., & W., 1926, 1924, AG, 196 Nishi Sugamo Machi, Tokyo Fu.

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Benson, Rev. H. F., & W., 1909, SDA, Minami Rokujo Nishi, 11 Chome, Sapporo.

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Bruns, Rev. Bruno, & W., 1930, RCA.

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Buchanan, Miss Elizabeth O., 1914, PS., Ken Machi, Gifu.

Buchanan, Rev. P. W., & W., 1925, PS, 11 Fujinari Cho, Naka Ku, Nagoya.

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Chapman, Rev. G. K., & W., 1921, PN, 40 Kitabataki, Sumiyoshiku, Osaka.

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Cobb, Rev. J. B., & W., 1918, MES, 323 Kokutaiji Machi, Hiroshima.

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Francis, Rev. T. R., 1913, CMA, Fukuyama Shi. (F.C. Osaka 24509).

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McCaleb, Mr. J. M., 1892, IND, (A), 2229 Deering Court, Louisville, Ky., U.S.A.

McCall, Rev. C. F., and W., 1908, UCMS, 35 Nakano Cho, Ichigaya Ushigome, Tokyo Shi.

McClure, Dr. R. B., and W., 1927, PCC, (A), c/o UCC Foreign Mission Office, 299 Queen St. W., Toronto, Can.

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McCrory, Miss C. H., 1912, PN, Rose Kindergarten, 16 Tomioka Cho, 1 Chome, Otaru.

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McGill, Miss Mary B., 1928, PE, Jizo, Kusatsu, Gumma Ken.

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McIlwaine, Rev. W. B., D.D., and W., 1889, PS, 221 Suido Dori, Sanchome, Kochi.

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McKenzie, Rev. D. R., D.D., and W., 1888, UCC, 23 Kami Tomizaka Cho, Koishikawa, Tokyo. (Tel. Koishikawa 638). (F.C. Tokyo 24908).

McKim, Miss Bessie, 1904, PE, 32 Kita Kuruwa Cho, Maebashi.

McKim, Rev. J. Cole, and W., 1914, PE, 214 Hayama Machi, Koriyama Shi.

McKim, Rt. Rev. John, D.D., and W (A), 1888, PE, American Church Mission, Ikebukuro, Tokyo.

McKim, Miss Nellie, 1915, PE, 242 Naka Machi, Urawa.

McKinnon, Miss Claire, 1921, YWCA, 10 Omote Sarugaku Cho, Kanda, Tokyo. (Tel. Kanda 2652).

McKnight, Rev. W. Q. and W., 1920, CC, 41 Karahori Cho, Sendai. (F.C. Sendai 4630).

McLachlan, Miss Annie May, 1924, UCC, 324 Hyakkoku Machi, Kofu Shi. (Tel. 1166).

McLeod, Miss A. O., 1910, UCC, Marubori Cho, Ueda Shi, Nagano Ken.

McNaughton, Rev. R. E., and W., 1928, IND, 788 Nagata Shimonumabukuro, Tokyo Fu.

McSparren, Dr. Jos. L., and W., 167 Yamashita Cho, Yokohama; and 25 Sakurada Machi, Azabu, Tokyo.

McWilliams, Rev. W. R., and W., 1916, UCC, 14 Nakatakajo Machi, Kanazawa.

Mead, Miss Bessie, 1904, PE, Kasumi Cho, Yamagata Shi.

Meath, Miss Aurelia O., 1929 UCC, 8 Toriizaka, Azabu, Tokyo. (Tel. 5845).

Meline, Miss Agnes S., 1919, ABF, 3131 Kanagawa Machi, Yokohama. (Tel. Honkyoku (2) 2176).

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Myers, Rev. J. T., D.D., and W., 1893, 1926, MES, Eki Mae, Ashiya, Muko Gun, Hyogo Ken.

Mickle, Mr. J. J., and W., 1921, MES, Kwansei Gakuin, Nishinomiya Shigai, Hyogo Ken.

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Miles, Miss Mary, 1921, PN, Hokuriku Jo Gakko, Kanazawa, Kaga.

Millard, Mr. F. R., and W., 1929, SDA, Kanno Mura, Kimitsu Gun, Chiba Ken.

Miller, Mr. Adam W., and W., 1922, CG, (A), 423 S. Robinson St., Baltimore, Md., U.S.A.

Miller, Miss Alice, 789, Sendagaya, Tokyo Fu.

Miller, Miss Erma L., 1926, MM, Ogaki, Gifu Ken.

Miller, Miss Edna, AFP, 30 Koun Cho, Mita Shiba, Tokyo.

Miller, Rev. H. K., D.D., and W., 1892, 1888, RCUS, (A), 243 N. Sixth St., Reading Pa., U.S.A.

Miller, Rev. L. S. G., D.D., and W., 1907, LCA, Kyushu Gakuin, Kumamoto.

Mills, Rev. E. O., and W., 1908, 1900, SBC, 1041 Narutaki Machi, Nagasaki.

Minkkinen, Rev. P., 1905, LEF, Kami-Iida, Nagano Ken.

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Moore, Rev. J. W., D.D., and W., 1890, 1893, PS, (A), Box 330 Nashville, Tenn., U.S.A.

Moore, Rev. L. W., and W., 1924, PS, Atsu Ume Cho, 1 Chome, Gifu Shi.

Moran, Rev. S. F., and W., 1916, ABCFM, Taisha Maru, Hyogo Ken.

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Nettleton, Miss Mary, 1929, PE, Kusatsu Gumma Ken.

Newbury, Miss G. M., 1921, ABF, 2 Nakajima Cho, Sendai.

Newell, Rev. H. B., and W., 1887, ABCFM, 50 of 3 Higashi Shiken Cho, Seoul, Korea.

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Norman, Rev. C. E., and W., 1917, LCA, 15 Gokurakuji Cho, Fukuoka.

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Noss, Rev. Christopher, D.D., and W., 1895, 1910, RCUS, 28 Torii Machi, Aizu-Wakamatsu, Fukushima Ken. (F.C. Sendai, 4944). (Tel. 728).

Noss, Prof. Geo. S., and W., 1921, RCUS, 10 Daiku Machi, Aomori, Aomori Ken.

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Nugent, Rev. W. C., and W., 1920, RCUS, 308 Higashidori Shinchiku, Yamagata, Yamagata Ken. (Tel. 922).

Nuno, Miss C. M., 1925, PE, St. Luke's Hospital, Tsukiji, Tokyo.

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O

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Ogburn, Rev. N. S., and W., 1912, 1921, MES, Kwansei Gakuin, Nishinomiya Shigai, Hyogo Ken.

Oldridge, Miss Mary Belle, 1920, MEFB, 4 Aoyama Gakuin, Tokyo.

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Olds, Rev. C. B., and W., 1913, ABCFM, 195 Kadota Yashiki, Okayama.

Olds, Mr. Irving, 1929, YMCA-T, YMCA 30 Minami Kawara Machi, Nagoya.

Oltmans, Rev. Albert, D.D., and W., 1886, RCA, (Retired), (A), 25 E. 22nd St., N.Y.C., U.S.A.

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Outerbridge, Rev. H. W., S.T.D., and W., 1910, UCC, Kwansei Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken.

Oxford, Mr. J. S., and W., 1910, MES, 23 Kita Nagasa Dori, 4 Chome, Kobe.

P

Paine, Miss Margaret R., 1922, PE, Koromonotana Demizu Agaru, Kyoto.

Paine, Miss Mildred A., 1920, MEFB, 106 Shimo Negishi, Shitaya Ku, Tokyo.

Palmer, Miss H. M., 1921, PN, Wilmina Jo Gakko, Tamatsukuri, Osaka.

Palmer, Miss Jewel, 1918, UCMS, (A), 312 S. Fifth St., Columbia, Mo., U.S.A.

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Parr, Miss A. D., 1927, CJPM, 1696 Sakana Cho, Tatebayashi, Gumma Ken.

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Patterson, Mr. G. S., and W., 1921, YMCA-A, Seinenkai Apartments, Hakkeizaka, Omori, Tokyo Fu. (Tel. Omori 2200).

Patton, Miss A. V., 1900, PS, 6 Cho 26 B, Okazaki.

Patton, Miss Florence D., 1895, PS, 6 Cho 26 B, Okazaki.

Pawley, Miss Annabelle, 1915, ABF, Bible Training School, Imasato Cho, Higashi Yodogawa Ku, Osaka. (Tel. Kita 7005).

Peavy, Miss Anne R., 1923, MES, Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku, Osaka.

Peckham, Miss Caroline S., 1915, MEFB, Fukuoka Jo Gakko, Fukuoka.

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Phelps, Mr. G. S., and W., 1902, YMCA-A, 22 Gochome Fujimi Cho, Kojimachi Ku, Tokyo. (Tel. Kudan 2532).

Philipps, Miss E. G., SPG, (A).

Pickens, Miss Lillian O., 1918, FMA, 1 Chome 50, Maruyama Dori, Sumiyoshi Ku, Osaka. (Tel. Tengachaya 2989).

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Potts, Miss Marion E., 1921, LCA, Kyushu Jo Gakuin, Kumamoto.

Powell, Miss Cecillia R., 1922, PE, 19 Edo Shimo Cho, Fukui, Fukui Ken.

Powers, Mr. M. E., and W., 1925, SDA, Kanno Mura, Kimitsu Gun, Chiba Ken.

Powlas, Miss Anne, 1919, LCA, (A), Catawba, North Carolina, U.S.A.

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Powles, Rev. P. S. C., and W., 1916, MSCC, Shinotsuji, Takata.

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Reed, Mr. J. P., and W., 1921, 1926, MES, 23 Kitanagasa Dori, 4 Chome, Kobe.

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Rhodes, Mr. E. A., and W., IND, (A).

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Richardson, Miss C. M., 1911, CMS, 146 Koura Cho, 5 Chome, Kitasoko Machi, Tokushima.

Richardson, Miss E., JRM, 162 Kita Yoban Cho, Sendai. (Tel. 3315).

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Rolfe, Major V. E., and W., 1925, SA, 5 Hitotsubahi Dori, Kanda, Tokyo. (Tel. Kudan 2344).

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Ross, Rev. C. H., and W., 1910, ABF, (A), 449 W. 12th St., Claremont, Cal., U.S.A.

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Schirmer, Miss Katheryn, 1917, EC, (A), Holton, Kansas, U.S.A.

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Shafer, Rev. L. J., and W., 1912, RCA, 37 Bluff, Yokohama.

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Shaver, Rev. I. L., and W., 1919, MES, Kanaya Morino Cho, Nakatsu, Oita Ken.

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Simpson, Miss M. E., 1920, UCC, 324 Hyakkoku Machi, Kofu Shi. (Tel. 1166).

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Hyogo Ken.

Gale, Mrs. Emma, IND.
Straub, Miss Mae, AG.

KIRYU SHIGAI,
Gumma Ken.

Andrews, Rev., E. L., & W., PE.

KITA SHIN MACHI,
Hyogo Ken.

Jones, T. J., & W., JEB.

KOBE SHI,
Hyogo Ken.

Akana, Mrs. Catherine, ABCFM.
Allen, Rev. Eric, SPG.
Anderson, Miss Myra P., MES.
Anderson, Miss Roberta, YWCA.
Ballard, Miss B. M., JEB.
Barber, Miss Doris, SPG.
Bayliss, Miss Enid, SPG.
Clark, Rev. E. M., & W., PN.
Crew, Miss Angie, CC.
Cuthbertson, Mr. J. & W., JEB.
DeForest, Miss C. B., ABCFM.
Essen, Miss M. E., SPG.
Field, Miss Sarah M., ABCFM.
Ford, Rev. J. C., IND.
Fulton, S. P., & W., PS.
Gist, Miss Annette, MES.
Hackett, Mr. H. W., & W., ABCFM.
Hare, Mr. E. W., IND.
Husted, Miss E. E., ABCFM.
Kettlewell, Rev. S., & W., SPG.
Lamont, Miss Helen, ABCFM.
Lea, Miss L. E., SPG.
Lindstrom, Mrs. H., CMA.
MacCausland, Miss Isabelle, ABCFM.
Mansfield, Miss L. M., ABCFM.
Myers, Rev. H. W., & W., PS.
Oxford, Mr. J. S., & W., MES.
Parrott, Mr. F., & W., BS.
Reed, Mr. J. P., & W., MES.
Rupert, Miss Nettie L., IND.
Sasse, Miss Corena, IND.
Sheppard, Miss E., IND.
Shiveley, Miss Lillian, ABCFM.
Sister Eleanor, CE.
Sister Eleanor Frances, CE.
Smith, Miss E. B., SPG.
Smith, Mr. Roy, & W., MES.
Stowe, Miss G. H., ABCFM.
Stowe, Miss M. E., ABCFM.
Taylor, Mrs. Mary, AG.
Tench, Rev. G. R., & W., UCC.
Thorlaksson, Rev. S. O., & W., LCA.
Titcomb, Miss Lucy W., ABCFM.
Vinall, Mr. G. H., & W., BS.
Wagner, Rev. H. H., & W., FMA.
Walker, Mr. F. B., SPG.
Watts, Rev. F. E., & W., IND.
Wilkinson, Mr. C. S., & W., JEB.
Wilkinson, Miss Jessie, ABF.
Wilson, Miss Eleanor, ABCFM.
Woodworth, Miss O. F., JEB.
Woolley, Miss Alice, IND.
Young, Rev. L. L., & W., MKJ.

KOCHI SHI,
Kochi Ken.

Dowd, Miss Annie H., PS.
Ellis, Mrs. Chas., IND.
McIlwaine, Rev. Wm. B., & W., PS.

KOFU SHI,
Yamanashi Ken.

Barr, Miss Lulu M., UCC.
Coates, Rev. W. G., & W., UCC.
Greenbank, Miss K. M., UCC.
McLachlan, Miss A. M., UCC.
Simpson, Miss M. E., UCC.
Suttle, Miss Gwen, UCC.

KOKURA SHI,
Fukuoka Ken.

Hannah, Miss Lolita, SBC.
Lancaster, Miss C. E., SBC.
Rowe, Mrs. J. H., SBC.

KORIYAMA SHI,
Fukushima Ken.

McKim, Rev. John C., & W., PE.

KUMAMOTO SHI,
Kumamoto Ken.

Beers, Miss Grace, LCA.
Burmeister, Miss Margaret, MRFB.
Gerrish, Miss Ella, MEFB.
Harder, Miss Martha, LCA.
Heltibridle, Miss Mary, LCA.
Miller, Rev. L. S. G., & W., LCA.
Potts, Miss Marion, LCA.
Riddell, Miss H., IND., CE.
Schillinger, Rev. G. W., & W., LCA.
Wright, Miss A. H., IND.

KURE SHI,
Hiroshima Ken.

Searcy, Miss Mary G., MES.

KURUME,
Fukuoka Ken.

Eringa, Miss Dora, RCA.
Goldsmith, Miss M. O., CMS.
Moore, Rev. B. C., & W., RCA.
Staveley, Miss J. A., CMS.
Winther, Rev. J. M. T., & W., LCA.

KUSAIE,
Caroline Islands.

Lockwood, Rev. G. C., & W., ABCFM.

KUSATSU,
Gumma Ken.

Cornwall-Legh, Miss Mary H., PE.
McGill, Miss Mary B., PE.
Nettleton, Miss Mary, PE.

KYOTO SHI,
Kyoto Fu.

Bartlett, Rev. S. C., & W., ABCFM.
Best, Miss Blanche, YWCA.
Brokaw, Rev. H., & W., PN.
Clapp, Miss Frances B., ABCFM.
Cobb, Rev. E. S., & W., ABCFM.
Curtis, Miss Dorothy, ABCFM.
Curtis, Mrs. W. L., ABCFM.
Denton, Miss M. F., ABCFM.
Dickson, Miss L. E., PE.
Disbrow, Miss H. J., PE.
Duncan, Miss Constance, YWCA.
Eckel, Miss H. F., CN.
Eckel, Mr. Paul E., CN.
Eckel, Rev. W. A., &. W., CN.
Foote, Miss E. L., PE.
Franklin, Rev. S. H., & W., PN.
Gillespy, Miss J. C., JEB.
Gordon, Mrs. Agnes D., ABCFM.
Gwinn, Miss Alice E., ABCFM.
Hester, Miss Margaret W., PE.
Hibbard, Miss Esther, ABCFM.
Huntley, Mr. Frank, & W., ABCFM.
Johnson, Miss T., PE.
McGrath, Miss E. S., PE.
Neely, Miss C. J., PE.
Nichols, Rt. Rev. S. H., & W., PE.
Paine, Miss Margaret R., PE.
Parmelee, Miss H. F., ABCFM.
Rembert, Miss S. H., PE.
Schiller, Rev. Emil, & W., AEPM.
Shaw, Rev. H. R., & W., PE.
Shively, Rev. B. F., & W., UB.
Skiles, Miss Helen, PE.
Smith, Mr. H. E., & W., IND.
Soal, Miss A., JEB.
Staples, Rev. I. B., & W., CN.
Talbott, Mrs. J. B., CN.
Waters, Rev. Geo. L., & W., MES.
Williams, Miss H. R., PE.
Zoll, Mr. Donald, ABCFM.

MAEBASHI SHI,
Gumma Ken.

Burnet, Miss M. A., CJPM.
Griswold, Miss F. E., ABCFM.
McKim, Miss Bessie, PE.

MARUGAME SHI,
Kagawa Ken.

Buchanan, Rev. W. McS., & W., PS.

MATSUMOTO SHI,
Nagano Ken.

Clench, Miss M., IND.
Hamilton, Miss F., MSCC.

MATSUYAMA SHI,
Ehime Ken.

Francis, Miss R. M., CMA.
Gulick, Mr. Leeds, & W., ABCFM.
Hoyt, Miss O. S., ABCFM.
Judson, Miss Cornelia, ABCFM.
Merrill, Miss Katherine, ABCFM.
Richards, Rev. W. A., & W., NSK.
Stokes, Miss K. S. E., SPG.

MINAMIHARA,
Chiba Ken.

Colborne, Mrs. S. E., CMS.

MITO SHI,
Ibaraki Ken.

Braithwaite, Mr. G. B., & W., AFP.
Chappell, Rev. Jas., & W., PE. ABF.
Kennard, Rev. J. S. Jr., & W., ABF.
Sharpless, Miss Edith F., AFP.

MIYAJI,
Kumamoto Ken.

Freeth, Miss, F. M., CMS.

MIYAZAKI SHI.

Warren, Rev. C. M., & W., ABCFM.
Warren, Mr. Dana, ABCFM.

MORIOKA SHI.

Schroer, Rev. G. W., & W., RCUS.

NAGANO SHI,
Nagano Ken.

Callbeck, Miss Louise, UCC.
Lediard, Miss Ella, UCC.
Makeham, Miss Eva, MSCC.
Stone, Rev. A. R., UCC.
Waller, Rev. J. G., & W., MSCC.
Waller, Rev. Wilfred, MSCC.

NAGASAKI SHI,
Nagasaki Ken

Ashbaugh, Miss A. M., MEFB.
Brittain, Miss Blanche, MEFB.
Bruner, Mr. G. W., & W., MEFB.
Couch, Miss Sarah M., RCA.
Darrow, Miss F., RCA.
Fehr, Miss B. J., MEFB.
Hagen, Miss Olive I., MEFB.
Hoekje, Rev. W. G., & W., RCA.
Krider, Rev. W. W., & W., MEFB.
McAlpine, Mr. Jas. A., RCA.
Mills, Mr. E. O., & W., SBC.
Taylor, Miss Minnie, RCA.
White, Miss A. L., MEFB.
Young, Miss Mariana, MEFB.

NAGOYA SHI,
Aichi Ken.

Archibald, Miss Margaret, PS.
Bowman, Miss N. F. J., MSCC.
Buchanan, Rev. P. W., & W., PS.
Cooke, Miss M. S., MSCC.
Daniels, Miss Mabel, PS.
Gardner, Miss E. E., PS.
Grimes, Miss Nettie, AG.
Hamilton, Rt. Rev. Bishop, & W., MSCC.
Hancock, Miss Elizabeth, PS.
Hawkins, Miss Frances, MSCC.
Juergensen, Rev. J. W., AG.
Kirtland, Miss L. G., PS.
Knudten, Rev. A. C., & W., LCA.
Layman, Rev. H. L., & W., MP.
McKenzie, Rev. A. P., & W., UCC.
Olds, Mr. Irving, YMCA-T.
Robinson, Rev. C. C., & W., IND.
Robinson, Miss H. M., IND.
Smythe, Rev. L. C. M., & W., PS.
Trent, Miss E. M., MSCC.
Trueman, Mr. G. E., & W., YMCA-A.
Watkins, Mr. James T., YMCA-T.

NAKATSU MACHI,
Oita Ken.

Shaver, Rev. I. L., & W., MES.

NARA SHI.

Schereschewsky, Miss C., PE.

NIIGATA.

Watts, Rev. H. G., & W., MSCC.

NIKKO,
Tochigi Ken.

Humphreys, Miss Marion, PE.

NISHINOMIYA,
Hyogo Ken.

Bates, Rev. C. J. L., & W., UCC.
Cragg, Rev. W. J. M., & W., UCC.
Haden, Rev. T. H., MES.
Hilburn, Rev. S. M., & W., MES.
Hilliard, Rev. F., & W., UCC.
Matthews, Rev. W. K., & W., MES.
Mickle, Mr. J. J., & W., MES.
Ogburn, Rev. N. S., & W., MES.
Outerbridge, Rev. H. W., & W., UCC.
Whiting, Rev. M. M., & W., UCC.
Woodsworth, Rev. H. F., & W., UCC.

NISHITAKA MURA,
Miyagi Ken.

Butler, Miss B., JRM.
Williamson, Miss J., JRM.

NOBEOKA,
Miyazaki Ken.

Horne, Miss A. C. J., CMS.

NUMAZU SHI,
Shizuoka Ken.

Edlin, Miss C. M. A. T., SPG.
Somervell, Miss M., SPG

OBAMA,
Fukui Ken

Denton, Miss A. G., PE.

OGAKI,
Gifu Ken.

Miller, Miss Erma L., MM.
Weidner, Miss Sadie, MM.
Whewell, Miss E. A., MM.

OGI,
Saga Ken.

Winther, Miss Maya, LCA.

OITA SHI,
Oita Ken

Carroll, Miss Sallie, MES.
DeMaagd, Rev. J. C., RCA.
Demaree, Rev. P. W. B., & W., MES.
Kuyper, Rev. H. W., & W., RCA.
Towson, Miss Mamie, MES.

OKAYA,
Nagano Ken.

Spencer, Rev. V. C., MSCC.

OKAYAMA SHI,
Okayama Ken.

Adams, Miss Alice P., ABCFM.
Dietrich, Mr. G., & W., SDA.
Holmes, Miss M., SPG.
Olds, Rev. C. B., & W., ABCFM.
Voules, Miss J. E., SPG.

OKAZAKI SHI,
Aichi Ken

Patton, Miss Annie V., PS.
Patton, Miss Florence D., PS.

OMI-HACHIMAN,
Shiga Ken.

Vories, Mrs. J. E., OMJ.
Vories, Mr. W. M., & W., OMJ.

OSAKA SHI,
Osaka Fu.

Armbruster, Miss Rose T., UCMS.
Beatty Mr. H. E., & W., IND.
Chapman, Rev. G. K., & W., PN.
Cook, Miss M. M., MES.

Cribb, Miss E. R., IND.
Doubleday, Miss S. C., CMS.
Erskine, Rev. Wm. H., & W., UCMS.
Field, Miss Ruth, MES.
Foote, Rev. J. A., & W., ABF.
Hager Miss B. D., MES.
Hail, Mrs. J. E., PN.
Howard, Miss R. D., CMS.
Jean, Miss F. E., PE.
Jones, Dr. F. M., & W., PE.
Kirkaldy, Miss Minnie, JRM.
Kludt, Miss Ann M., ABF.
Madden, Rev. M. B., & W., IND.
Marsh, Miss Carolyn, YWCA.
Mylander, Miss Ruth, FMA.
Palmer, Miss Helen M., PN.
Pawley, Miss Annabelle, ABF.
Peavy, Miss Anne, MES.
Pickens, Miss Lillian O., FMA.
Rawlings, Rev. G. W., & W., CMS.
Reeve, Rev. W. S., PN.
Riker, Miss S. M., PN.
Thede, Rev. Harvey, & W., EC.
Torbet, Miss I., JRM.
Tristram, Miss K. A. S., CMS.
VanKirk, Miss A. S., PE.
Whitehead, Miss M. M., MES.
Williams, Miss A. B., MES.
Williams, Miss A. S., CMS.

OTA MACHI,
Ibaraki Ken.

Morehead, Mr. B. D., & W., IND.

OTARU SHI,
Hokkaido.

Cary, Rev. Frank, & W., ABCFM.
McCrory, Miss C. H., PN.

OTSU.

Knipp, Rev. J. E., & W., UB.

SAGA SHI,
Saga Ken.

Heins, Rev. F. W., & W., LCA.
Laug, Rev. Geo. W., & W., RCA.

SAKAI.

Alexander, Miss Sallie, PN.

SAPPORO SHI,
Hokkaido.

Alexander, Miss V. E., MEFB.
Batchelor, Ven. J., & W., CMS.
Benson, Pastor H. F., & W., SDA.
Etter, Mr. C. L., & W., WMCA-T.
Evans, Miss E. M., PN.
Howard, Miss Aimee, PN.
Lake, Rev. L. C., & W., PN.
Lane, Mrs. H. M., ABCFM.
Mackenzie, Miss V. M., PN.
Norton, Miss E. L. B., CMS.
Smith, Miss J., PN.
Smith, Miss S. C., PN.
Taylor, Miss E. M., MEFM.
Walsh, Rt. Rev. Bishop G. J., CMS.
Woodard, Rev. W. P., & W., ABCFM.

SENDAI SHI,
Miyagi Ken.

Binsted, Rt. Rev. N. S., & W., PE.
Bollinger, Miss Aurelia, RCUS.
Boyle, Miss Helen, PE.
Brown, Miss O., JRM.
Bunker, Miss Annie, JRM.
Cook, Miss H. S., RCUS.
Cook, Miss R. E., RCUS.
Dann, Miss J. M., JRM.
Fesperman, Rev. F. L., & W., RCUS.
Gerhard, Rev. P. L., & W., RCUS.
Gerhard, Mr. R. H., RCUS.
Gillett, Rev. C. S., & W., ABCFM.
Hansen, Miss K. I., RCUS.
Jenkins, Miss L. F., ABF.
Jesse, Miss M. D., ABF.
Kilburn, Miss E. H., MEFB.
Kriete, Rev. C. D., & W., RCUS.
Lee, Miss Mabel, MEFB.
LeGalley, Mr. Chas. M., RCUS.
Lindsey, Miss L. A., RCUS.
Lloyd, Miss M., JRM.
Luthy, Rev. S. R., & W., MEFB.
Madeley, Rev. W. F., & W. (A), PE.
Marten, Miss Edna M., RCUS.
McGrath, Miss Violet, JRM.
McKnight, Rev. W. Q., & W., CC.
Murray, Miss Elsa, JRM.
Nall, Miss Ruth E., RCUS.
Newbury, Miss G. M., ABF.
Nicodemus, Prof. F. B., & W., RCUS.
Ransom, Deaconess A. L., PE.
Richardson, Miss E., JRM.
Rumsey, Miss Mary, IND.
Schneder, Rev. D. B., & W., RCUS.
Sipple, Mr. Carl S., RCUS.
Smith, Mr. A. D., & W., RCUS.
Smith, Miss H., RCUS.
Stoudt, Mr. O. M., & W., RCUS.
Weed, Miss H. I., RCUS.
Whiteman, Miss Mary, JRM.
Zaugg, Rev. E. H., & W., RCUS.

SEOUL,
Korea.

Baker, Bishop J., & W., MEFB.
Kerr, Rev. Wm. C., & W., PN.
Newell, Rev. H. B., & W., ABCFM.
Starkey, Miss Bertha, MEFB.

SHIMONOSEKI SHI,
Yamaguchi Ken.

Bigelow, Miss G. S., PN.
Johnstone, Miss J. M., PN.
Kennion, Miss Olive, SPG.
Linn, Rev. J. A., & W., LCA.
Morris, Miss M. H., PN.
Pieters, Miss J. A., RCA.
Strong, Rev. G. N., SPG.
Walne, Rev. E. N., & W., SBC.
Walne, Miss Florence, SBC.
Walvoord, Miss Florence, RCA.
Winn, Mr. T. C., & W., PN.

SHIMOTSUMA,
Ibaraki Ken.

Binford, Mr. Gurney, & W., AFP.

SHINGU,
Wakayama Ken.

Chapman, Rev. E. N., & W., PN.

SHIODA MURA,
Ibaraki Ken.

Bixler, Mr. O. D., & W., IND.

SHIZUOKA SHI,
Shizuoka Ken.

Albright, Rev. L. S., & W., UCC.
Lehman, Miss Lois, UCC.
Lindsay, Miss O. C., UCC.
Rorke, Miss M. L., UCC.
Stetson, Rev. C. R., & W., UGC.

SHOKA,
Formosa.

Adair, Miss Lily, EPM.
Elliot, Miss Isabel, EPM.
Landsborough, Dr. D., & W., EPM.

SUMIYOSHI,
Hyogo Ken.

Converse, Mr. G. C., & W., YMCA-A.

SUMOTO,
Awaji.

Warren, Rev. F. F., & W., FMA.

TAIHOKU,
Formosa.

Adams, Miss A. E., PCC.
Chisholm, Miss E. K., PCC.
Cummings, Miss J. M., PCC.
Grahm, Mr. M. G., & W., PCC.
Gushue-Taylor, Mr. G., & W., PCC.
Ramsey, Miss M., PCC.
Senior, Miss Annie, PCC.

TAINAN,
Formosa.

Band, Rev. Edward, & W., EPM.
Barnett, Miss Margaret, EPM.
Cheal, Dr. P., & W., EPM.
Copland, Rev. E. B., & W., EPM.
Cullen, Miss G. S., EPM.
Gault, Miss Jessie, EPM.
Lloyd, Miss Jeannie, EPM.
Macintosh, Miss S. E., EPM.
Montgomery, Rev. W. E., & W., EPM.
Singleton, Mr. Leslie, & W., EPM.

TAISHA MURA,
Hyogo Ken.

Cary, Miss Alice, ABCFM.
Curtis, Miss Edith, ABCFM.
Hawkins, Miss Violet, ABCFM.
Moran, Rev. S. F., & W., ABCFM.

TAKAMATSU SHI,
Kagawa Ken.

Atkinson, Miss M. J., PS.
Currell, Miss Susan, PS.
Erickson, Rev. S. M., & W., PS.

TAKATA SHI,
Niigata Ken.

Bailey, Miss Helen, MSCC.
Butcher, Miss K., MSCC.
Powles, Rev. P. S. C., & W., MSCC.

TAMSUI,
Formosa.

Burdick, Miss A. M., PCC.
Clazie, Miss M. G., PCC.
Dickson, Mr. J. I., & W., PCC.
Douglas, Miss D. C., PCC.
MacKay, Rev. Geo. W., & W., PCC.
MacMillan, Rev. Hugh, & W., PCC.

TATEBAYASHI,
Gumma Ken.

Parr, Miss D. A., CJPM.

TATSUTA,
Nara Ken.

Yates, Rev. N. P., IND.

TOBATA SHI,
Fukuoka Ken.

Hind, Rev. J., & W., CMS.
Schell, Miss Naomi, SBC.

TOKUSHIMA SHI,
Tokushima Ken.

Hassell, Rev. A. P., & W., PS.
Jenkins, Rev. C. R., & W., PS.
Logan, Rev. C. A., PS.
Lumpkin, Miss Estelle, PS.
Richardson, Miss C. M., CMS.

TOKUYAMA,
Yamaguchi Ken.

Palmore, Rev. P. L., & W., MES.

TOKYO SHI,
Tokyo Fu.

Abel, Miss Dorothy, MBW.
Abel, Mr. Fred., & W., MBW.
Alexander, Rev. R. P., & W., MEFB.
Allen, Miss A. W., UCC.
Anderson, Miss Irene, EC.
Anderson, Rev. Joel, & W. (A), SAM.
Andrews, Miss O., IND.
Andrews, Rev. R. W., & W., PE.
Armstrong, Rev. V. T., & W., SDA.
Aurell, Rev. K. E., & W., BS.
Axling, Rev. Wm., & W., ABF.
Bagley, Miss Kate, IND.
Bagley, Miss Leila, MES.
Bailey, Miss B. M., MEFB.
Baker, Miss Edith, YWCA.
Ballard, Miss Susan, SPG.
Barr, Ensign K., & W., SA.
Barth, Rev. N. H., & W., AG.
Bauernfeind, Miss S. M., EC.
Bee, Mr. William, JEB.
Bender, Mr. G. R., & W., AG.
Benninghoff, Rev. H. B., & W., ABF.
Bergamini, Rev. J. Van W., & W., PE.
Bernauer, Mrs. E. A., IND.
Berry, Rev. A. D., MEFB.
Bigwood, Major E., & W., SA.
Bishop, Rev. Chas., & W., MEFB.
Borton, Mr. Hugh, & W., AFP.
Bosanquet, Miss A. C., CMS.
Bott, Rev. G. E., & W., UCC.
Bowen, Miss G., UGC.
Bowles, Mr. Gilbert., & W., AFP.
Boyd, Miss Helen, SPG.
Braithwaite, Mr. G., JBTS, & W., JEB.
Branstad, Mr. K. E., PE.
Brown, Mr. F. H., & W., YMCA-A.
Buncombe, Rev. W. P., & W., CMS.
Bundy, Mr., & W., PE.
Burnside, Miss Ruth, PE.
Bushe, Miss S. L. K., CMS.
Byers, Miss Florence, AG.
Carlson, Mr. C. E., & W., SAM.
Carpenter, Miss M. M., ABF.
Carus-Wilson, Miss Nona, PE.
Cary, Rev. H. M., & W., UGC.
Caven, Miss Mary, MEFB.
Chappell, Miss C., UCC.
Chappell, Miss M. H., MEFB.
Chase, Mr. J. T., & W., YMJ.
Chase, Miss Laura, MEFB.
Chope, Miss D., SPG.
Clarke, Rev. W. H., & W., SBC.
Clawson, Miss B. F., UCMS.
Cole, Mr. A. B., & W., SDA.
Collins, Mr. A. M., JEB.
Course, Mr. J. H., & W., IND.
Courtice, Miss S. R., UCC.
Crawford, Rev. V. A., & W., PS.
Crosby, Miss A. R., ABF.
Cunningham, Rev. W. D., & W., YMJ.
Cypert, Miss L., IND.
Daniel, Miss N. M., MEFB.
Daugherty, Miss L. G., PN.
Davidson, Ensign C. F., & W., SA.
Dickinson, Rev. J. H., SPG.
Dithridge, Miss Harriet, IND.
Downing, Miss Ruth E., UGC.
Downs, Rev. Darley, & W., ABCFM.
Durgin, Mr. R. L., & W., YMCA-A.
Duryee, Rev. E. C., RCA.
Elliott, Dr. Mabel E., PE.
Engelmann, Rev. M. J., & W., RCUS.
Evans, Rev. Chas. H., & W., PE.
Everard, Miss C., PE.
Ewing, Miss A. M., IND.
Foote, Mr. E. W., & W., PE.
Frost, Ensign H., & W., SA.
Gardiner, Miss E. W., PE.
Gealy, Rev. F. D., & W., MEFB.
Getzlaff, Dr. E. E., & W., SDA.
Gibbs, Rev. M. A., & W., WM.
Gillett, Miss E. R., IND.
Gressitt, Mr. J. F., & W., ABF.
Gross, Mr. K. A. C., IND.
Haig, Miss Mary T., UCC.
Hailstone, Miss M. E., SPG.
Halsey, Miss L. S., PN.
Hamilton, Miss K., CMS.
Hannaford, Rev. H. D., & W., PN.
Harder, Miss Helene, LCA.
Hartshorne, Miss A. C., IND.
Hathaway, Miss Agnes, UGC.
Hayman, Mr. V. J., IND.
Heckelman, Rev. F. W., & W., MEFB.
Helm, Mr. N. T., & W., PN.
Hennigar, Rev. E. C., & W., UCC.
Henty, Miss A. M., CMS.
Hertzler, Miss V. S., EC.
Heywood, Miss C. G., PE.
Hoare, Miss D. E., JEB.
Hoffman, Miss M. E., RCUS.
Holtom, Rev. D. C., & W., ABF.
Horn, Rev. E. T., & W., LCA.
Iglehart, Rev. C. W., & W., MEFB.
Iglehart, Rev. E. T., & W., MEFB.
Johnson, Miss E. M., PE.
Jorgensen, Mr. Arthur, & W., YMCA-A.
Juergensen, Miss Agnes, AG.
Juergensen, Mr. C. F., & W., AG.
Juergensen, Miss Marie, AG.
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Lippard, Miss Faith, (A).
Miller, Rev. L. S. G., & W., Kumamoto.
Norman, Rev. C. E., & W., Fukuoka.
Potts, Miss Marion E., Kumamoto.
Powlas, Miss Anne, (A).
Powlas, Miss Maude, (A).
Schillinger, Rev. Geo. W., & W., Kumamoto.
Shirk, Miss Helen M., Fukuoka.

Stirewalt, Rev. A. J., & W., Tokyo.
Thoren Miss Amy, (A).
Thorlaksson, Rev. S. O., & W., Kobe.
Winther, Rev. J. M. T., & W., Kurume.
Winther, Miss Maya, Ogi Machi.

26. The Lutheran Gospel Association of Finland.

Airo, Miss Jennie, (A).
Caren, Rev. A., & W., (A).
Lingren, Rev. R., & W., (A).
Minkkinen, Rev. T., & W., Kami Iida.
Niemi, Miss Tyyne, Kami Iida.
Salonen, Rev. E. K., & W., (A).
Savolainen, Rev. V., & W (A), Tokyo.
Tammio, Rev. K., & W., (A).
Uusitalo, Miss S., Tokyo.

27. Liebenzeller Mission.

Buss, Rev. B., Yokohama.
Lang, Rev. E., Yokohama.
Moismann, Rev. O., Tokyo Fu.
Nothhelfer, Rev. K., Tokyo Fu.
Syring, Rev. A., & W., Tokyo Fu.

28. Missionary Bands of the World.

Abel, Miss Dorothy, Tokyo Fu.
Abel, Mr. Fred, & W., Tokyo Fu.

29. Board of Foreign Missions of the Methodist Episcopal Church.

(a) Japan Mission Council.

Alexander, Rev. R. P., & W., Tokyo.
Berry, Rev. A. D., Tokyo.
Bishop, Rev. Chas., & W., Tokyo.
Brumbaugh, Rev. T. T., & W., (A).
Brunner, Mr. G. W., & W., Nagasaki.
Draper, Rev. G. F., & W., Yokohama.
Gealy, Rev. F. D., & W., Tokyo.
Heckelman, Rev. F. W., & W., Tokyo.
Iglehart, Rev. C. W., & W., Tokyo.
Iglehart, Rev. E. T., & W., Tokyo.
Krider, Rev. W. W., & W., Nagasaki.
Luthy, Rev. S. R., & W., Sendai.
Martin, Prof. J. V., & W., China.
Scott, Rev. F. N., & W., Tokyo.
Shacklock, Rev. Floyd, & W., Hirosaki.
Spencer, Rev. R. S.,& W., Fukuoka.
Thompson, Rev. E. W., & W., Hirosaki.

(b) East Japan Women's Conference.

Alexander, Miss V. E., Sapporo.
Atkinson, Miss A. P., (A).
Bailey, Miss B. M., Tokyo.
Byler, Miss G. M., Hirosaki.
Chappel, Miss Mary H., Tokyo.
Chase, Miss Laura, Tokyo.
Caven, Miss Mary, Tokyo.
Cheney, Miss Alice, Hakodate.
Collins, Miss Mary D., Hakodate.
Curtice, Miss L. K., Hirosaki.
Daniel, Miss N. M., Tokyo.
Dickinson, Miss A., (A).
Draper, Miss W. F., Yokohama.
Hampton, Miss M. S., (A).
Heaton, Miss C. A., (A).
Kilburn, Miss E. H., Sendai.
Lee, Miss Mabel, Sendai.
Moon, Miss M. B., Tokyo.
Oldridge, Miss Mary Belle, Tokyo.
Paine, Miss Mildred A., Tokyo.
Pider, Miss M. Z., Tokyo.
Place, Miss P. A., (A).
Russell, Miss M. H., (A).
Spencer, Miss M. A., (A).
Sprowles, Miss A. B., Tokyo.
Taylor, Miss Erma, Sapporo.
Wagner, Miss Dora, Tokyo.
Watson, Miss R. J., (A).

(c) West Japan Women's Conference.

Albrecht, Miss H. R., Fukuoka.
Ashbaugh, Miss A. M., Nagasaki.
Baker, Bishop J., & W., Seoul.
Brittain, Miss Blanche, Nagasaki.
Burmeister, Miss M., Kumamoto.
Couch, Miss Helen, (A).
Davis, Miss Lois L., (A).
Fehr, Miss Vera, Nagasaki.
Finlay, Miss A. L., Kagoshima.
Gerrish, Miss Ella, Kumamoto.
Hagen, Miss Olive, Nagasaki.
Howey, Miss Harriet, (A).
Peckham, Miss C. S., Fukuoka.
Peet, Miss A. E., Kagoshima.
Starkey, Miss Bertha, Seoul.
Teague, Miss C. M., Fukuoka.
White, Miss A. L., Nagasaki.
Wythe, Miss K. G., (A).
Young, Miss M., Nagasaki.

30. Board of Foreign Missions of the Methodist Episcopal Church, South.

Anderson, Miss M. P., Kobe.
Bagley, Miss Leila, Tokyo.
Callahan, Rev. W. J., & W., (A).
Carroll, Miss Sallie, Oita.
Cobb, Rev. J. B., & W., Hiroshima.
Cobb, Mrs. J. J., Hiroshima.
Cook, Miss M. M., Osaka.
Cooper, Miss Lois, Hiroshima.

Demaree, Rev. T. W. B., & W., Oita.
Field, Miss Ruth, Osaka.
Finch, Miss M. D., (A).
Frank, Rev. J. W., & W., Uwajima.
Gaines, Miss N. B., Hiroshima.
Gist, Miss Annette, Kobe.
Haden, Rev. T. H., Nishinomiya.
Hager, Miss B. D., Osaka.
Hager, Rev. S. E., & W., Himeji.
Hilburn, Rev. S. M., & W., Nishinomiya.
Holland, Miss C., (A).
Johnson, Miss Katherine, Hiroshima.
Jones, Rev. H. P., & W., (A).
Maddux, Miss Lois, (A).
Matthews, Rev. W. K., & W., Nishinomiya.
Meyers, Rev. J. P., & W., Ashiya.
Mickle, Mr. J. J. Jr., & W., Nishinomiya.
Ogburn, Rev. N. S., & W., Nishinomiya.
Oxford, Mr. J. S., & W., Kobe.
Palmore, Rev. P. L., & W., Tokuyama.
Peavy, Miss Anne, Osaka.
Reed, Mr. J. P., & W., Kobe.
Searcy, Miss M. G., Kure.
Shannon, Miss I. L., Hiroshima.
Shannon, Miss K., Hiroshima.
Shaver, Rev. I. L., & W., Nakatsu.
Smith, Mr. Roy, & W., Kobe.
Stevens, Miss C. B., (A).
Stewart, Rev. S. A., & W., (A).
Towson, Miss Mamie, Oita.
Tumlin, Miss Mozelle, (A).
Wainright, Rev. S. H., & W., Tokyo.
Waters, Rev. G. L., Kyoto.
Waters, Rev. H. M., & W., (A).
Whitehead, Miss Mabel, Osaka.
Williams, Miss A. B., Osaka.
Wilson, Rev. W. A., & W., (A).

31. Mission to Koreans in Japan.

MacLean, Miss J. C., Kobe.
Young, Rev. L. L., & W., Kobe.

32. Mino Mission.

Miller, Miss E. L., Ogaki.
Weidner, Miss Sadie L., Ogaki.
Whewell, Miss E. A., Ogaki.

33. Board of Foreign Missions of the Methodist Protestant Church.

Dawson, Miss Elizabeth, Yokohama.
Hempstead, Miss E. L., Hamamatsu.
Hodges, Miss O. I., Yokohama.
Layman, Rev. H. L., & W., Nagoya.
Obee, Rev. E. I., & W., (A).
Sampson, Miss M., Yokohama.
Warner, Rev. Paul F., (A).
Wolfe, Miss E. M., (A).

34. Missionary Society of the Church of England in Canada.

Archer, Miss A. L., Inuyama.
Bailey, Miss Helen, Takata.
Bowman, Miss N. F., J., Nagoya.
Butcher, Miss K., Takata.
Cooke, Miss M. S., Nagoya.
Foerstel, Miss M., Gifu.
Hamilton, Miss F., Matsumoto.
Hamilton, Bishop H. J., & W., Nagoya.
Horobin, Miss H. M., Inariyama.
Hawkins, Miss F., Nagoya.
Isaac, Miss I. L., (A).
Makeham, Miss S. E., Nagano.
Moss, Miss A. F., (A).
Powles, Rev. P. S. E., & W., Takata.
Shaw, Miss L. L., (A).
Shore, Miss S. G., Gifu.
Spencer, Rev. V. C., Okaya.
Trent, Miss E. M., Nagoya.
Waller, Rev. J. G., & W., Nagano.
Waller, Rev. Wilfred, Nagano.
Watts, Rev. H. G., & W., Niigata.

35. Nihon Kirisuto Kyokwai.

36. Nihon Methodist Kyokwai.

37. Nippon Sei Ko Kwai.

Richards, Rev. W. A., & W., Matsuyama.

38. Omi Mission.

Vories, Mrs. J. E., Omi-Hachiman.
Vories, Mr. W. M., & W., Omi-Hachiman.

39. Oriental Missionary Society.

40. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.

(a) Missionary District of Kyoto.

Cannell, Miss M. C., Fukui.
Chapman, Rev. J. J., & W., Tsu.
Denton, Miss A. G., Obama.
Dickson, Miss L. E., Kyoto.
Disbrow, Miss H. J., Kyoto.
Foote, Miss E. L., Kyoto.
Hester, Miss M. W., Kyoto.
Jackson, Rev. R. H., Yokkaichi.
Jean, Miss F. E., Osaka.
Johnson, Miss T., Kyoto.
Jones, Dr. F. M., & W., Osaka.
Lloyd, Rev. J. H., & W., (A).

McGrath, Miss E. S., Kyoto.
Morris, Rev. J. K., & W., (A).
Neely, Miss C. J., Kyoto.
Nichols, Rt. Rev. S. H., & W., Kyoto.
Paine, Miss M. R., Kyoto.
Powell, Miss C. R., Fukui.
Rembert, Miss S. H., Kyoto.
Schereschewsky, Miss C., Nara.
Shaw, Rev. H. R., & W., Kyoto.
Skiles, Miss Helen, Kyoto.
Smith, Rev. P. A., & W., Hikone.
Tetlow, Miss H. L., Kanazawa.
VanKirk, Miss A. S., Osaka.
Williams, Miss H. R., Kyoto.

(b) Missionary Districts of North Tokyo and Tohoku.

Andrews, Rev. E. L., & W., Kiryu Shigai.
Andrews, Rev. R. W., & W., Tokyo.
Bergamini, Mr. J. Van W., & W., Tokyo.
Binsted, Rev. N. S., & W., Sendai.
Bishop, Miss J. A., (A).
Boyd, Miss L. H., Kawagoe.
Boyle, Miss Helen, Sendai.
Branstad, Mr. K. E., Tokyo.
Bundy, Mr. Robert, & W., Tokyo.
Burnside, Miss Ruth, Tokyo.
Carus-Wilson, Miss Nona, Tokyo.
Chappell, Rev. James, & W., Mito.
Cornwall-Legh, Miss M. H., Kusatsu.
Elliott, Dr. Mabel E., Tokyo.
Evans, Rev. C. H., & W., Tokyo.
Everard, Miss C., Tokyo Fu.
Foote, Mr. E. W., Tokyo.
Gardiner, Miss E., Tokyo.
Gray, Miss G. V., (A).
Heywood, Miss C. G., Tokyo.
Howell, Rev. N. H., Akita.
Johnson, Miss E. M., Tokyo.
Humphreys, Miss Marian, Nikko.
Kellam, Mrs. L. C., Tokyo.
Knapp, Deaconess S. T., Tokyo.
Lade, Miss H. R., Tokyo.
Madeley, Rev. W. F., & W., (A). Sendai.
McGill, Miss M. B., Kusatsu.
McKim, Miss Bessie, Maebashi.
McKim, Rt. Rev. John, & W., (A). Tokyo.
McKim, Rev. J. C., & W., Koriyama.
McKim, Miss Nellie, Urawa.
Mead, Miss Bessie, Yamagata.
Murray, Miss E. B., (A).
Nettleton, Miss Mary, Kusatsu.
Nuno, Mis C. M., Tokyo.
Pond, Miss Helen, Tokyo.
Ransom, Deaconess A. L., Sendai.
Reid, Miss G. L., Tokyo.
Reifsnider, Rt. Rev. C. S., & W., Tokyo.
Rusch, Mr. Paul, (A).
Russell, Miss M. P., (A).
Schaeffer, Miss Mabel R., (A).
Spackman, Rev. H. C., & W., Tokyo.
Spencer, Miss Gladys, Aomori.
Staple, Miss G. E. M., Tokyo.
St. John, Mrs. A. C., Tokyo.
Teusler, Dr. R. B., & W., Tokyo.

41. Board of Foreign Missions of the Presbyterian Church of the United States of America.

Alexander, Miss Sallie, Sakai.
Bigelow, Miss G. S., Shimonoseki.
Brokaw, Rev. Harvey, & W., Kyoto.
Buchanan, Rev. D. C., & W., Wakayama.
Chapman, Rev. E. N., & W., Shingu.
Chapman, Rev. G. K., & W., Osaka.
Clark, Rev. E. M., & W., Kobe.
Clarke, Miss S. F., Hiroshima.
Daugherty, Miss L. G., Tokyo.
Dunlop, Rev. J. G., & W., Tsu.
Eaton, Miss A. G., Kanazawa.
Evans, Miss E. M., Sapporo.
Franklin, Rev. S. H., & W., Kyoto.
Gorbold, Mrs. R. P., (A).
Hail, Mrs. J. E., Osaka.
Hail, Miss Margaret, Kanazawa.
Halsey, Miss L. S., Tokyo.
Hannaford, Rev. H. D., & W., Tokyo.
Helm, Mr. N. T., & W., Tokyo.
Hereford, Miss Grace, (A).
Hereford, Rev. W. F., & W., Hiroshima.
Howard, Miss Aimee, Sapporo.
Johnstone, Miss J. M., Shimonoseki.
Kerr, Rev. Wm. C., & W., Seoul.
Lake, Rev. L. C., & W., Sapporo.
Lamott, Rev. Willis C., & W., Tokyo.
London, Miss M. H., Tokyo.
Mackenzie, Miss V. M., Sapporo.
Martin, Rev. D. P., & W., Yamaguchi.
McCrory, Miss C. H., Otaru.
McDonald, Miss M. D., Tokyo.
Miles, Miss Mary, Kanazawa.
Monk, Miss A. M., (A).
Morgan, Miss A. M., (A).
Morris, Miss M. H., Shimonoseki.
Palmer, Miss H. M., Osaka.
Ransom, Miss Mary H., (A).
Reeve, Rev. W. S., Osaka.
Reischauer, Rev. A. K., & W., Tokyo Fu.
Riker, Miss Jessie, Yamada.
Riker, Miss S. M., Osaka.
Smith, Miss Janet, Sapporo.
Smith, Rev. J. C., & W., Tokyo.
Smith, Miss S. C., Sapporo.

Tremain, Rev. M. A., & W., Kanazawa.
VanAken, Miss H. E., Kanazawa.
Voight, Miss A. V., Tokyo.
Walser, Rev. T. D., & W., Tokyo.
Wells, Miss L. A., Yamaguchi.
Winn, Rev. T. C., & W., (Retired) Shimonoseki.

42. Executive Committee of Foreign Missions of the Presbyterian Church in the United States. (Southern Presbyterian.)

Archibald, Miss Margaret, Tokyo.
Atkinson, Miss M. J., Takamatsu.
Blakeney, Miss B. M., (A)
Brady, Rev. J. H., & W., (A).
Buchanan, Miss E. O., Gifu.
Buchanan, Rev. P. W., & W., Nagoya.
Buchanan, Rev. W. C., & W., Gifu.
Buchanan, Rev. W. McS., & W., Marugame.
Buckland, Miss Ruth E., (A).
Crawford, Rev. V. A., & W., Tokyo.
Currell, Miss S. McD., Takamatsu.
Daniels, Miss M. E., Nagoya.
Dowd, Miss A. H., Kochi.
Erickson, Rev. S. M., & W., Takamatsu.
Fulton, Rev. S. P., & W., Kobe.
Gardner, Miss E. E., Nagoya.
Hancock, Miss Elizabeth, Nagoya.
Hassell, Rev. A. P., & W., Tokushima.
Hassell, Rev. J. W., & W., (A).
Jenkins, Rev. C. R., & W., Tokushima.
Kirtland, Miss L. G., Nagoya.
Logan, Rev. C. A., Tokushima.
Lumpkin, Miss E., Tokushima.
McAlpine, Rev. R. E., & W., Toyohashi.
McIlwaine, Rev. W. A., (A).
McIlwaine, Rev. B., & W., Kochi.
Moore, Mr. J. W., (A).
Moore, Rev. L. W., & W., Gifu.
Munroe, Rev. H. H., & W., (A).
Myers, Rev. H. W., & W., Kobe.
Ostrom, Rev. H. C., & W., (A).
Patton, Miss A. B., Okazaki.
Patton, Miss F. D., Okazaki.
Smythe, Rev. L. C. M., & W., Nagoya.
VanDyke, Rev. P. S., & W., (A).

43. Reformed Church in America.

Booth, Rev. E. S., & W., (A).
Bruns, Rev. Bruno, & W.
Buss, Miss F. V., Yokohama.
Couch, Miss S. M., Nagasaki.
Darrow, Miss Flora, Nagasaki.
DeMaagd, Rev. J. C., Oita.
Duryee, Rev. E. C., Tokyo.
Eringa, Miss Dora, Kurume.
Hoekje, Rev. W. G., & W., Nagasaki.
Kuyper, Rev. H., & W., Oita.
Lansing, Miss H. M., (A).
Laug, Rev. G., & W., Saga.
Luben, Rev. B. M., Tokyo.
McAlpine, Mr. J. A., Nagasaki.
Moore, Rev. B. C., & W., Kurume.
Muyskens, Mrs. L. S., Yokohama.
Noordhoof, Miss Jeane, Yokohama.
Oltmans, Rev. A., & W., (A).
Oltmans, Miss C. Janet, (A).
Oltmans, Miss F. Evelyn, (A).
Peeke, Mrs. H. V. S., (A).
Pieters, Miss J. A., Shimonoseki.
Ryder, Rev. S. W., & W., (A).
Shafer, Rev. L. J., & W., Yokohama.
Stegeman, Rev. H. V. E., & W., Tokyo.
Taylor, Miss Minnie, Nagasaki.
Terborg, Rev. John, & W., Kagoshima.
Walvoord, Miss Florence, Shimonoseki.
Zander, Miss H. R., Tokyo.

44. Roman Catholic Church.

Breton, R.P., A. H. C., Tokyo.
Caloin, R.P., E., Yokohama.
Cadilhac, R.P., H. L., Utsunomiya.
Cherel, R.P., J. M. F., Tokyo.
Flaujac, R.P., J. M. C., Tokyo.
Giraudies, R.P., J. M., Tokyo.
Hoffman, R.P., H., Tokyo.
Lemoine, R.P., C. J., Yokohama.
Lissarrague, R.P., J. B., Tokyo.
Mathon, R.P., Aomori Shi.
Mayrand, R.P., P. A., Hachioji, Tokyo Fu.
Reid, R.P., Koriyama.
Rev. Mgr. J. P., Tokyo.
Tulpin, R.P., E. A., Tokyo.

45. Reformed Church in the United States.

Ankeney, Rev. Alfred, & W., (A).
Bolliger, Miss L. A., Sendai.
Cook, Miss H. S., Sendai.
Cook., Miss R. E., Sendai.
Ehlman, Rev. D. F., & W., (A).
Engelmann, Rev. M. J., & W., Tokyo.
Fesperman, Rev. F. L., & W., Sendai.
Gerhard, Miss Mary E., (A).
Gerhard, Rev. P. L., & W., Sendai.
Gerhard, Mr. Robert H., Sendai.
Hansen, Miss Kate I., Sendai.
Hoffman, Miss Mary E., Tokyo.
Kriete, Rev. K. D., & W., Sendai.
LeGalley, Mr. Chas. M., Sendai.
Lindsey, Miss L. A., Sendai.

Martin, Miss E. M., Tokyo.
Miller, Rev. H. K., & W., (A).
Nace, Rev. I. G., & W., Akita.
Nall, Miss Ruth E., Sendai.
Nicodemus, Rev. F. B., & W., Sendai.
Noss, Rev. C., & W., Aizu-Wakamatsu.
Noss, Mr. Geo. S., & W., Aomori.
Nugent, Rev. W. C., & W., Aizu-Wakamatsu.
Pifer, Miss C. B., Tokyo.
Schneder, Rev. D. B., & W., Sendai.
Schneder, Miss Mary E., (A).
Schroer, Rev. G. W., & W., Morioka.
Seiple, Mr. Carl S., Sendai.
Seiple, Rev. W. G., & W., (A).
Smith, Prof. A. D., & W., Sendai.
Smith, Miss Harriet, Sendai.
Stoudt, Mr. O. M., & W., Sendai.
Weed, Miss Helen I., Sendai.
Zaugg, Rev. E. H., & W., Sendai.

46. Russian Orthodox Church.

Sergius, Rt. Rev. Archbishop, Tokyo.

47. Salvation Army.

Barr, Ensign Kenneth, & W., Tokyo.
Bigwood, Major Ernest W., & W., Tokyo.
Davidson, Ensign Chas., & W., Tokyo.
Frost, Ensign Henry, & W., Tokyo.
Newman, Ensign Herbert, & W., Tokyo.
Pugmire, Lieut.-Colonel E. I., & W., Tokyo.
Rolfe, Major Victor, & W., Tokyo.
Smyth, Major Annie, Tokyo.
Upperton, Ensign J., & W., Tokyo.

48. Scandinavian American Alliance Mission.

Anderson, Rev. Joel., & W., (A), Tokyo.
Carlson, Rev. C. E., & W., Tokyo.
Peterson, Miss A., J., Chiba Shi.

49. Southern Baptist Convention.

Baker, Miss Effie, Fukuoka.
Bouldin, Rev. G. W., & W., Fukuoka.
Clarke, Rev. W. H., & W., Tokyo.
Dozier, Rev. C. K., & W., Fukuoka.
Hannah, Miss Lolita, Kokura.
Lancaster, Miss Cecile, Kokura.
Mills, Rev. E. O., & W., Nagasaki.
Ray, Rev. J. F., & W., Hiroshima.
Rowe, Mrs. J. H., Kokura.
Schell, Miss Naomi, Tobata.
Walne, Rev. E. N., & W., Shimonoseki.
Walne, Miss Florence, Shimonoseki.
Williamson, Rev. N. F., & W., Fukuoka.

50. Seventh Day Adventists.

Anderson, Rev. A. N., & W., Aizu-Wakamatsu.
Armstrong, Rev. V. T., & W., Tokyo.
Benson, Rev. H. F., & W., Sapporo.
Cole, Mr. A. B., & W., Tokyo.
Dietrich, Mr. G., & W., Okayama.
Getzlaff, Dr. E. E., & W., Tokyo.
Koch, Mr. A., & W., Fukuoka.
Kraft, Mr. E. J., & W., Tokyo.
Millard, Mr. F. R., & W., Kanno Mura.
Nelson, Rev. A. N., & W., Kanno Mura.
Perkins, Mr. H. J., & W., Tokyo.
Powers, Mr. M. E., & W., Kanno Mura.
Shultz, Miss Gertrud, Tokyo.
Stacey, Miss Ellen E., Tokyo.
Thurston, Mr. C. F., & W., Kanno Mura.

51. Society for the Propagation of the Gospel in Foreign Parts.

(a) Kobe Diocese.

Allen, Rev. E., Kobe.
Barber, Miss D., Kobe.
Basil, Rt. Rev. Bishop, (A).
Bayliss, Miss E., Kobe.
Essen, Miss M. E., Kobe.
Gale, Rev. W. H., & W., Himeji.
Holmes, Miss Mary, Okayama.
Kennion, Miss Olive, Shimonoseki.
Kettlewell, Rev. F., & W., Kobe.
Lee, Miss L. E., Kobe.
Smith, Miss E. B., Kobe.
Stokes, Miss K. S. E., Matsuyama.
Stranks, Rev. C. J., Yamaguchi Machi.
Strong, Rev. G. N., Shimonoseki.
Voules, Miss J. E., Okayama.
Walker, Mr. F. B., & W., Kobe.

(b) South Tokyo Diocese.

Boyd, Miss Helen, Tokyo.
Bucknill, Rev. E. G., & W., Yokohama.
Chope, Miss D., Tokyo.
Dickinson, Rev. J. H., Tokyo.
Edlin, Miss C.M.A.T., Numazu Shi.
Hailstone, Miss M. E., Tokyo.
Heaslett, Bishop S., & W., Yokohama.

Mercer, Rev. F. E., Tokyo.
Philipps, Miss E. G., (A).
Shaw, Rev. R. D. M., & W., Hiratsuka.
Shepherd, Miss K. M., (A).
Somervell, Miss M., Numazu Shi.
Tanner, Miss K., Tokyo.
Trott, Miss D., Tokyo.
Wordsworth, Miss R., Chiba.

52. Foreign Missionary Society of the United Brethren in Christ.

Knipp, Rev. J. E., & W., Otsu.
Shively, Rev. B. F., & W., Kyoto.

53. United Church of Canada.

(a) General Board.

Ainsworth, Rev. F., & W., Hamamatsu.
Albright, Rev. L. S., & W., Shizuoka.
Bates, Rev. C. J. L., & W., Nishinomiya Shigai.
Bott, Rev. G. E., & W., Tokyo.
Coates, Rev. H. H., & W., (A).
Coates, Rev. W. G., & W., Kofu.
Cragg, Rev. W. J. M., Nishinomiya Shigai.
Hennigar, Rev. E. C., & W., Tokyo.
Hilliard, Rev. F., & W., Nishinomiya Shigai.
Holmes, Rev. C. P., & W., Fukui.
McKenzie, Rev. A. P., & W., Nagoya.
McKenzie, Rev. D. R., & W., Tokyo.
McWilliams, Rev. W. R., & W., Kanazawa.
Norman, Rev. D., & W., (A).
Norman, Miss L., (A).
Outerbridge, Rev. H. W., & W., Nishinomiya Shigai.
Price, Rev. P. G., & W., Tokyo.
Stone, Rev. A. R., Nagano.
Tench, Rev. G. R., & W., Kobe.
Whiting, Rev. M. M., & W., Nishinomiya Shigai.
Woodsworth, Rev. H. F., & W., Nishinomiya Shigai.
Wright, Rev. R. C., Toyama.

(b) Women's Missionary Society.

Allen, Miss A. W., Tokyo.
Armstrong, Miss M. E., Toyama.
Barr, Miss L. M., Kofu.
Bates, Miss E. L., Kanazawa.
Callbeck, Miss Louise, Nagano.
Chappell, Miss C. S., Tokyo.
Courtice, Miss S. R., Tokyo.
Drake, Miss K. R., Hamamatsu.
Gillespie, Miss Jean, (A).
Govenlock, Miss I., Kanazawa.
Greenbank, Miss K. M., Kofu.
Haig, Miss Mary T., Tokyo Fu.
Hamilton, Miss F. G., (A).
Hurd, Miss H. R., (A).
Jost, Miss E. E., Fukui.
Jost, Miss H. K., (A).
Killam, Miss Ada, Fukui.
Kinney, Miss J. M., Tokyo.
Lediard, Miss Ella, Nagano.
Lehman, Miss Lois, Shizuoka.
Lindsay, Miss O. C., Shizuoka.
McLachlan, Miss A. M., Kofu.
McLeod, Miss A. O., Ueda.
Meath, Miss A. O., Tokyo.
Pinsent, Mrs. A. M., Tokyo.
Rorke, Miss Luella, Shizuoka.
Ryan, Miss Esther L., Ueda.
Scott, Miss Mary C., (A).
Scruton, Miss Fern, (A).
Simpson, Miss M. E., Kofu.
Staples, Miss M. M., Tokyo.
Strothard, Miss A. O., Tokyo.
Suttie, Miss Gwen, Kofu.
Tweedie, Miss E. G., Toyama.

54. United Christian Missionary Society.

Armbruster, Miss R. T., Osaka.
Asbury, Miss J. J., Honjo.
Clawson, Miss B. F., Tokyo.
Crewdson, Rev. Ira D., & W., Fukushima.
Erskine, Rev. W. H., & W., Osaka.
Gibson, Miss Martha, (A).
Hendricks, Rev. K. C., & W., Akita.
McCall, Rev. C. F., & W., Tokyo.
McCoy, Rev. R. D., & W., (A).
Palmer, Miss Jewel, (A).
Richey, Miss Helen L., Tokyo.
Trout, Miss Jessie M., Akita.
Young, Rev. T. A., & W., Tokyo.

55. Universalist General Convention.

Bowen, Miss G., Tokyo.
Carey, Rev. H. M., & W., Tokyo.
Downing, Miss Ruth E., Tokyo.
Hathaway, Miss Agnes, Tokyo.
Stetson, Rev. C. R., & W., Shizuoka.

56. Wesleyan Methodist Connection of America.

Gibbs, Rev. M. A., & W., Tokyo.

57. World's Sunday School Association.

58. Woman's Union Missionary Society of America.

Loomis, Miss Clara D., (A).
Lynn, Mrs. Hazel A., Yokohama.
Pratt, Miss Susan A., Yokohama.
Rogers, Miss M. S., Yokohama.
Tracy, Miss Mary E., Yokohama.

59. Young Men's Christian Association.

(a) American International Committee.

Brown, Mr. Frank H., & W., (A).
Clarke, Miss Doris E., Yokohama.
Converse, Mr. Guy C., & W., Sumiyoshi.
Durgin, Mr. Russell L., & W., Tokyo.
Jorgensen, Mr. Arthur, & W., Tokyo.
Patterson, Mr. G. S., & W., Tokyo.
Phelps, Mr. G. S., & W., Tokyo.
Sneyd, Mr. H. S., & W., Yokohama.
Trueman, Mr. G. E., & W., Nagoya.

(b) Y.M.C.A. Teachers Affiliated.

Collins, Mr. H. H., Hiroshima.
Etter, Mr. C. L., & W., Sapporo.
Faucette, Mr. T. F., & W., Fukuoka.
Olds, Mr. Irving, Nagoya.
Watkins, Mr. Jas. T., Nagoya.

60. Yotsuya Mission.

Chase, Mr. J. T., & W., Tokyo.
Cunningham, Rev. W. D., & W., Tokyo.
Farnham, Miss Grace, (A).
Lemmon, Miss Vivian, Tokyo.
Lusby, Miss Majel, Tokyo.

61. Young Women's Christian Association.

Allen, Miss Carolyn, Yokohama.
Anderson, Miss Roberta, Kobe.
Baker, Miss Edith, Tokyo.
Best, Miss Blanche, Kyoto.
Duncan, Miss C., Kyoto.
Haines, Miss Hazel, Yokohama.
Kaufman, Miss E. R., Tokyo.
Kaufmann, Miss I. L., Tokyo.
Marsh, Miss Caroline, Osaka.
McIntosh, Miss Elsie, (A).
McKinnon, Miss Claire, Tokyo.
Roberts, Miss Esther, Tokyo.
Roe, Miss Mildred, (A).
Berry, Miss H. P., (A).

62. Foreign Missions of the Presbyterian Church of England.

Adair, Miss Lily, Shoka.
Pand, Rev. E., & W., Tainan.
Barclay, Rev. Thomas, Amoy.
Barnett, Miss M., Tainan.
Cheal, Dr. P., & W., Tainan.
Copland, Rev. E. B., & W., Tainan.
Cullen, Miss G. S., Tainan.
Elliot, Miss Isabel, Shoka.
Ferguson, Mrs. C. M. U., (A).
Galt, Miss Jessie, Tainan.
Landsborough, Mr. D., & W., Shoka.
Livingston, Miss A. A., (A).
Lloyd, Miss Jeannie, Tainan.
Mackintosh, Miss S. E., Tainan.
MacLeod, Rev. Duncan, & W., (A).
Marshall, Rev. D. F., & W., (A).
Montgomery, Rev. W. E., & W., Tainan.
Moody, Rev. C. N., & W., (A).
Mumford, Dr. R. H., & W., (A).
Singleton, Mr. Leslie, & W., Tainan.

63. Board of Foreign Missions of of Presbyterian Church in Canada.

Adams, Miss A. E., Taihoku.
Burdick, Miss A. M., Tamsui.
Chisholm, Miss E. K., Taihoku.
Clazie, Miss M. G., Tamsui.
Cummings, Miss J. M., Taihoku.
Dickson, Mr. Jas., & W., Tamsui.
Douglas, Miss D. C., Tamsui.
Gauld, Miss Gretta, (A).
Gauld, Mrs. M. A., (A).
Grahm, Mr. M. G., & W., Taihoku.
Gushue-Taylor, Dr. G. & W., Taihoku.
MacKay, Rev. G. W., & W., Tamsui.
MacMillan, Rev. H. A., & W., Tamsui.
McClure, Dr. R. B., & W., (A).
Ramsey, Miss Margaret, Taihoku.
Senior, Miss Anne, Taihoku.

LIST OF EDUCATIONAL INSTITUTIONS

Miss Bertha Clawson

I. Woman's Christian College of Japan. Kami-Igusa, Iogi Machi, Tokyo Fu. Dr. Tetsuko Yasui, President.
A. Co-operating Missions.
1. Baptist North (W.A.B.F.M.S.).
2. Canadian Methodist (W.M.S. United Church of Canada).
3. Church of Christ (Disciples) (U.C.M.S.).
4. Methodist Episcopal Church (W.F.M.).
5. Presbyterian Church U.S.A. (W.B.F.M.).
6. Reformed Church in America (W.B.F.M.).

II. Aoyama Gakuin Theological Department. (Methodist).
1. Evangelical Church
2. Christian Church.
3. Church of Christ (Disciples) (U.C.M.S.).

III. Baiko Jo-Gakuin.
1. Reformed Church in America. (R.C.A.)
2. Presbyterian Church (P.N.).

IV. Kwansei Gakuin.
1. Methodist Episcopal Church.
2. United Church of Canada.

V. Meiji Gakuin.
1. Presbyterian Church (P.N.).
2. Reformed Church in America.

VI. Doshisha University (Theological Department).
1. American Board of Commissioners for Foreign Mission.
2. United Brethren.

2.—American Baptist Foreign Mission Society.

KINDERGARTENS

Ai no Sono Yochien, 4 Misaki Cho 1-Chome, Kanda, Tokyo, Miss A. R. Crosby.

Airin Yochien, 27 Tani Machi 9-Chome, Tennoji, Osaka, Mrs. T. Ogawa.

Airinen Yochien, Imasato Cho, Higashi Yodogawa, Osaka, Miss A. M. Kludt.

Haramachida Yochien, Takagasaka, Minami Mura, Minami Tama Gun, Tokyo Fu. Mr. Juichiro Ueyama.

Heiwa Yochien, 48 Minami Tera Machi, Yotsuya, Tokyo, Mr. Hajime Watanabe.

Hinomoto Jo Gakko Fuzoku Yochien, 15 Wata Machi, Himeji Shi, Hyogo Ken, Miss V. Post.

Ishioka Yochien, Kawamura Cho, Ishioka Machi, Ibaraki Ken.

Kamaishi Yochien, Kamaishi Machi, Iwate Ken, Mr. Kenkichi Kawamura.

Kidzu Yochien, Kidzu Machi, Kyoto Fu, Miss Takeko Imai.

Koishikawa Shoei Yochien, 101 Hara Machi, Koishikawa, Tokyo, Miss Kiku Ishihara.

Kotobuki Yochien, 83 Kotobuki Cho 2-Chome, Yokohama, Mr. Nobuo Tokita.

Mitsunosho Yochien, Mitsunosho, Ehime Ken, Miss Amy Acock.

Morioka Yochien, Uchimaru, Morioka, Miss T. Allen.

Nemuro Yochien, Midori Cho 2-Chome, Nemuro, Hokkaido, Mr. Shiro Horiuchi.

Nihonenoki Yochien, 2844 Kanagawa, Yokohama, Mrs. Yasumura.

Omishima Yochien, Miyanoura, Omishima Ochi Gun, Ehime Ken, Mr. Tsuneyoshi Shimoda.

Ono Zenrin Yochien, Azuma Dori, Kobe, Miss J. M. G. Wilkinson.

Pure Light Yochien, Tono Machi, Iwate Ken, Miss A. S. Buzzell.

Seiko Yochien, 102 Futai Machi, Shiogama Machi, Miyagi Ken,

Miss T. Allen.
Seiko Yochien, 27 Esashi Machi, Koishikawa, Tokyo, Miss M. M. Carpenter.
Seiko Yochien, 91 Tosaki Machi, Koishikawa, Tokyo, Miss M. M. Carpenter.
Setoda Yochien, Setoda Machi, Hiroshima Ken, Miss Amy Acock.
Shigei Yochien, Shigei Mura, Mitsuki Gun, Hiroshima Ken, Miss Amy Acock.
Showa Yochien, Ogawa Machi, Kawasaki, Mr. Takashi Osaka.
Taira Yochien, 23 Zaimoku Cho, Taira Machi, Fukushima Ken, Miss T. Allen.
Zenrin Yochien, Azuma Dori, Kobe, Miss J. M. G. Wilkinson.
Zenrin Aika Yochien, Naha Shi, Okinawa Ken, Loochoo, Miss J. M. G. Wilkinson.

MIDDLE SCHOOLS

Kanto Gakuin, (Men), 1778 Minami Ota Machi, Yokohama, Mr. Tasuku Sakata.
Hinomoto Jo Gakko, (Women), 50 Shimotera Machi, Himeji Shi, Hyogo Ken, Miss E. F. Wilcox.
Shokei Jogakko, (Women), 2 Nakajima Cho, Sendai, Dr. Ukichi Kawaguchi.
Soshin Jo Gakko, (Women), 3131 Kanagawa Machi, Yokohama, Mr. Kinjiro Takagaki.

COLLEGES

Kanto Gakuin, College Dept., 1778 Minami Ota Machi, Yokohama, Dr. C. B. Tenny.
Shokei Jo Gakko, College Dept., 2 Nakajima Cho, Sendai, Dr. Ukichi Kawaguchi.
Soshin Jo Gakko, College Dept., 3131 Kanagawa Machi, Yokohama, Mr. Kinjiro Takagaki.
(Co-operate with Woman's Christian College of Japan).

THEOLOGICAL SCHOOL

Kanto Gakuin, Theological Dept., 1778 Minami Ota Machi, Yokohama, Dr. C. B. Tenny.

BIBLE TRAINING SCHOOL

Baptist Joshi Shin Gakko, Imasato Cho, Higashi Yodogawa, Osaka, Miss E. A. Camp.

TEACHER TRAINING SCHOOL

Tokyo Kindergarten Training School, 101 Hara Machi, Koishikawa, Tokyo, Miss Kiku Ishihara.

NIGHT SCHOOLS

Himeji Kirisutokyo Seinenkai Eigo no Gakko, 15 Watamachi, Himeji Shi, Hyogo Ken, Mr. Saburo Namioka.
Fukagawa Kaikan Eigo Kai, 26 Higashi Daiku Machi, Fukagawa, Tokyo, Dr. Wm. Axling.
Kanto Gakuin English School, 1778 Minami Ota Machi, Yokohama, Mr. Tasuku Sakata.
Mead Christian Center, 2 English Schools, Imasato Cho, Higashi Yodogawa, Osaka, Miss A. M. Kludt.
Misaki Eigo Gakko, 4 Misaki Cho 1-Chome, Kanda, Tokyo, Dr. Wm. Axling.
Osaka Joshi Eigakukan, 27 Tani Machi 9-Chome, Tennoji, Osaka, Dr. J. A. Foote.
Waseda Hoshien Night School, 550 Shimotozuka, Tokyo Fu, Dr. H. B. Benninghoff.
Yotsuya English Night School, 48 Minami Tera Machi, Yotsuya, Tokyo, Mr. Hajime Watanabe.

3.—Allgemeiner Evangelisch-Protestantischer Missionsverein.

KINDERGARTENS

Kamitomizaka Yochien, Koishikawa, Kamitomizaka, 39 Tokyo, Mrs. Sugenoya.

NIGHT SCHOOLS

Kyoto Doitsu Yagakko, Kyoto Shi, Shogoin Cho, Dr. E. Schiller.
Doitsu Gakuin, Tokyo Shi, Koishikawa Ku, Kamitomizaka Cho, 39, Dr. Weidinger.

BOARDING SCHOOL

Nichi-doku-kwan, Tokyo Shi, Koishikawa Ku Kamitomizaka Cho, 39, Dr. Weidinger.

4.—Friends Mission.

KINDERGARTENS

Ishioka Yochien, Yakuba-mae, Ishioka Machi, Ibaraki Ken, Mr. Chiyomatsu Suzuki.
Mito Yochien, 888 Tenno Cho, Mito, Ibaraki Ken, Miss Edith Sharpless.
Hijirizaka Yochien, 30 Koun Cho, Mita, Shiba, Tokyo, Mrs. Toki Tomiyama.
Shimotsuma Yochien, Shimotsuma, Ibaraki Ken, Mrs. Gurney Binford.

MIDDLE SCHOOLS

Friends Girls School, 30 Koun Cho, Mita, Shiba, Tokyo, Mrs. Toki Tomiyama.

8.—Mission Board of the Christian Church.

KINDERGARTENS

Koin Yochien, Naka Shibuya Christian Church, Tokyo, Rev. K. Ishigaki.

Mamiana Yochien, Azabu Christian Church, Tokyo, Rev. K. Matsuno.

Meguro Hoitsuen, Meguro Christian Church, Tokyo, Rev. G. Sano.

Oji Yochien, Oji Christian Church, Oji Machi, Tokyo Fu, Rev. Taizumi.

Utsunomiya Yochien, Utsunomiya Christian Church, Tochigi Ken, Rev. Kimura.

Moka Yochien, Moka Christian Church, Tochigi Ken, Rev. S. Hiraga.

Sendai Yochien, Sendai Christian Church, Sendai, Mrs. K. Kitano.

Narugo Yochien, Narugo Christian Church, Narugo, Miyagi Ken, Rev. K. Ando.

Wakuya Yochien, Wakuya Christian Church, Miyagi Ken, Rev. M. Sakurai.

Iwadeyama Yochien, Iwadeyama Christian Church, Miyagi Ken, Rev. U. Tanaka.

MIDDLE SCHOOLS

Utsunomiya Christian Girls' School, Utsunomiya, Tochigi Ken, (Affiliated but not a mission school).

16.—Evangelical Church.

KINDERGARTENS

Chikko Yochien, 15 2-Chome, Yojo Dori, Minato Ku, Osaka, Mrs. Thede.

Izuo Yochien, 8 2-Chome, Nakadori, Minato Ku, Osaka, Mrs. H. Thede.

Aika Yochien, 41 Naka Machi, Otsuka, Koishikawa, Tokyo, Miss Verna Hertzler.

Aisei Yochien, 84 Sasugaya Cho, Koishikawa, Tokyo, Miss Susan Bauernfeind.

Asahi Yochien, 26 Kogai Cho, Azabu, Tokyo, Mrs. Al Nozawa.

Kameido Yochien, 3-Chome, Kameido, Tokyo Fu, Miss Irene Anderson.

Nezu Yochien, 7 Suga Cho, Hongo, Tokyo, Miss Irene Anderson.

Heiwa Yochien, 500 Ochiai Machi, Tokyo Fu, Mrs. Paul S. Mayer.

Kanegafuchi Yochien, 310 Sumida Machi, Mukojima, Tokyo Fu, Miss Gertrude Kuecklich.

Shimoda Yochien, Shimoda Fukuin Kyokwai, Shimoda, Shizuoka Ken, Miss Gertrude Kuecklich.

Ishikawa Yochien, Ishikawa, Fukushima Ken, Mrs. Everette Williamson.

Togane Yochien, Togane Machi, Chiba, Miss Gertrude Kuecklich.

Seiwa Yochien, Hon Machi, Shimizu Shi, Shizuoka Ken, Miss Gertrude Kuecklich.

Fukuin Yochien, 17 Sakai Cho, Kawasaki Shi, Miss Verna Hertzler.

Nagoya Yochien, Nagoya, Rev. K. Mori.

Itayado Yochien, Itayado Fukuin Kyokwai, Kobe Shigai, Mrs. H. Thede.

Numazu Kindergarten, Numazu, Miss Gertrude Kuecklich.

NIGHT SCHOOLS

Mejiro English School, 500 Ochiai Machi, Tokyo Fuka, Rev. P. S. Mayer.

Tokyo Bible School, English Department, 84 Sasugaya Cho, Koishikawa, Tokyo, Miss Susan Bauernfeind.

BIBLE TRAINING SCHOOLS

Tokyo Bible School, 84 Sasugaya Cho, Koishikawa, Tokyo, Miss Susan M. Bauernfeind.

Hobo Yoseijo, 84 Sasugaya Cho, Koishikawa, Tokyo, Miss Gertrude Kuecklich.

(Co-operate with Aoyama Gakuin in Theological Training).

17.—General Mission Board, Free Methodist Church of North America.

THEOLOGICAL SCHOOLS

Free Methodist Theol. Seminary, 50 1-Chome, Maruyama Dori, Sumiyoshi Ku, Osaka Shi, Mr. Tetsuji Tsuchiyama.

24.—Kumiai Kyokwai (ABCFM. Included).

KINDERGARTENS

Aishin Yochien, Tottori Shi, Nishi Machi, 48, Mrs. H. B. Bennet

Amashiro Yochien, Okayama Ken, Kojima Gun, Fujito Machi, Amashiro, Nakagiri Juhei.
Amagasaki Seichoen, Amagaki Shi, Bessho Mura, Aza-Ikeda, 276, Imada Ikuyo.
Chidori Yochien, Kobe Shi, Nishi Suma, Tanikawa 10, Takamatsu Teruko.
Doshin Yochien, Kyoto Shi, Kamikyo Ku, Tominokoji, Nijo Minami-iru, Minaishi Chiyoko.
Futaba Yochien, Dairen Shi, Satsuma Cho, Honshaura, Kojima Shotaro.
Hakuai Yochien, Fukushima Ken, Wakamatsu Shi, Amida Cho, Kaneko Shigemitsu.
Hokukko Yochien, Sapporo Shi, Odori, Nishi 1-Chome, 14 Iwagami Setsu.
Imadegawa Yochien, Kyoto Shi, Imadegawa Dori, Tera Machi, Nishi Iru Agaru, Miss K. F. Fanning.
Imazu Futaba Yochien, Hyogo Ken, Muko Gun, Imazu Cho, Aza Takeshio, Koizumi Sumi.
Katsuyama Yochien, Matsuyama Shi, Kasaya Machi, 5, Mrs. Leeds Gulick.
Kyoai Yochien, Miyazaki Shi, Mrs. C. M. Warren.
Matsuyama Yochien, Matsuyama Shi, Eiki Cho, 27, Miss Cornelia Judson.
Fuzoku Yochien, McLean Yochien, Kyoto Shi, Shimogamo, Matsunoki Cho, Suemitsu Nobuko.
Maebashi Yochien, Maebashi Shi, Hagi Machi 255, Fuji Machi Shinsuke.
Nayori Yochien, Amashio-no-kuni, Nayori Cho, Odori Minami 2-Chome, Kokita Jinnosuke.
Okayama Hakuai-kai Yochien, Okayama Shi, Hanabatake, 38, Miss A. P. Adams.
Reinanzaka Yochien, Tokyo Shi, Akasaka Ku, Reinanzaka Cho, 14, Minobe Tsuruna.
Shoei Yochien, Kobe Shi, Nakayamate Dori 5-Chome, Wakuyama Kisho.
Soai Yochien, Kyoto Shi, Shinsakae Machi Dori, Niomon Mainami Iru, Miss K. F. Fanning.
Seishin Yochien, Maebashi Shi, Kitakuruwa Cho, 81, Miss F. E. Griswold.
Seikishin Yochien, Gumma Ken, Usui Gun, Haraichi Machi, 146, Kashiwagi Kiyoko.
Seishin Yochien, Niigata Shi, Higashi Naka-dori, Niban Cho, Toyama Chiyo.
Shinai Yochien, Gumma Ken, Shibukawa Cho, 2248, Nakamura Saya.
Saijo Futaba Yochien, Ehime Ken, Saijo Cho, O-machi, Kawashima Sumako.
Tokyo Shimin Yochien, Tokyo Fu, Sendagaya Machi 491, Tanaka Masako.
Takenaka Yochien, Okayama Ken, Kurashiki Cho, Asahi Machi, Takenaka Mitsuko.
Zenrinkan Yochien, Osaka Shi, Higashi Yodogawa Ku, Honjo Machi, 505, No. 2, Watanabe Tsuruko.
Sakai Yochien, Sakai Shi, Kurumano Cho, Higashi, 1-Chome, Mori Masako.
Annaka Futaba Yochien, Gumma Ken, Annaka Cho, Tanaka Kyoshiro.
Megumi Yochien, Tokyo Fu, Iriarai Cho, Araijuku, 450, Iwamura Seishiro.

PRIMARY SCHOOL

Okayama Hakuai Jinjo Shogakko, Okayama Shi, Hanababatake, 37, Miss A. P. Adams.

MIDDLE SCHOOLS

Baika Koto Jo Gakko, Osaka Fu, Toyono Gun, Toyonaka Cho, Iba Kikujiro.
Doshisha Jo Gakko, Kyoto Shi, Karasumaru Dori, Imadegawa Agaru, Suemitsu Nobuzo.
Doshisha Jo Gakko, Kyoto Shi, Imadegawa Dori, Tera Machi Nishi Iru, Yamanaka Hyaku.
Kobe Jo Gakuin, Jogaku-bu, Kobe Shi, Yamamoto Dori, 4-Chome, 60, Kawasaki Ichizo.
Matsuyama Jogakko, Matsuyama Shi, Kotojin Machi, 3 of 65, O. S. Hoyt.
Kyoai Jo Gakko, Maebashi, Iwagami Cho, 131, Shu Sao Shi.
Oe Koto Jo Gakko Kumamoto Shi, Oe Machi, Takesaki Yasuo.

THEOLOGICAL SCHOOLS

Doshisha Daigaku, Bungaku-bu, Shingaku-ka, Kyoto Shi, Kamikyo Ku, Shin Kitakoji Machi, Tominomori Kyoji.
Doshisha Semmon Gakko, Shingaku-bu, Kyoto Shi, Kamikyo Ku, Shin Kitakoji Machi, Tominomori Kyoji.

BIBLE TRAINING SCHOOL

Kobe Joshi Shingakko, 59, 6-Chome, Nakayamate Dori, Kobe, Sakujiro Nagasaka.

COLLEGES (Men)

Doshisha Daigaku Bungaku-bu, Kyoto, S. Otsuka.
Doshisha Daigaku Hogaku-bu, Kyoto, Takeshi Wada.
Doshisha Daigaku Yokwa, Kyoto, Hino Masumi.
Doshisha Semmon Gakko, Koto Shogyo-bu, Kyoto, Seikichi Nakagawa.
Doshisha Semmon Gakko, Eigo Shihan-bu, Kyoto, Yahei Motomiya.
Doshisha Semmon Gakko, Seiji Keizaibu, Kyoto, Takeshi Wada.

COLLEGES (Women)

Doshisha Jo Gakko, Semmon-bu, Kyoto, Michiko Masuda.
Kobe Jo Gakuin, 60 4-Chome, Yamamoto Dori, Kobe, Heiji Hishinuma.
Baika Joshi Semmon Gakko, Toyonaka Cho, Toyono Gun, Osaka Fu, Kikujiro Iba.
President Doshisha University Gintaro Daikuhara

NORMAL OR TEACHER TRAINING SCHOOL

Shoei Yochien Hobo Denshujo, 5-Chome, Nakayamate Dori, Kobe, Kiso Wakuyama.

OTHER EDUCATIONAL INSTITUTIONS

Matsuyama Yagakko, Matsuyama Shi, Kiyo Nishimura.
Osaka Kyokwai Joshi Eigo Gakko, 2-Chome, Edobori, Nishi Ku, Osaka, Hiroshi Hatanaka.
Tottori Eigo Kwai, Tottori Shi, Miss Rosamund Clark.

25.—United Lutheran Church in America.

KINDERGARTENS

Nampaku Yochien, Hakata, Takewaka Cho, Fukuoka, Miss Helen Shirk.
Kurume Yochien, Hiyoshi Machi, Kurume, Miss Helen Shirk.
Ogi Yochien, Ogi Machi, Saga, Ken, Miss Faith Lippard.
Midori Yochien, Shinyashiki Cho, Kumamoto, Miss Mary Heltibridle.
Kikugawa Yochien, 36 3-Chome, Yanagiwara, Honjo, Tokyo, Rev. A. J. Stirewalt.
Keisen Yochien, 218 Nishi Okubo, Tokyo, Miss Helene Harder.
Cronk Memorial Kindergarten, Jiaien, Kumamoto, Miss Mary Heltibridle.
Chikusa Ruteru Yochien, 319 Motokoi, Chikusa, Nagoya, Mrs. A. C. Knudten.

MIDDLE SCHOOLS

Kyushu Gakuin, Oe Machi, Kumamoto, Dr. S. Toyama.
Kyushu Jo Gakuin, Murozono, Kumamoto Shigai, Miss Martha B. Akard.

THEOLOGICAL SCHOOL

Lutheran Theological Seminary, Nogata Machi, Tokyo, Dr. E. T. Horn.

26.—Lutheran Gospel Association of Finland.

KINDERGARTEN

Iida Yochien, Nakano Cho, Iida Machi, Nagano, Miss Tyyne Niemi.

THEOLOGICAL SCHOOL

Lutheran Theological School, 1633, Ikebukuro, Maruyama, Tokyo Fu, Rev. J. V. Savolainen.

29.—Board of Foreign Missions and Woman's Foreign Missionary Society of the Methodist Episcopal Church.

KINDERGARTENS

Akunoura Yochien, Nagasaki, Mrs. W. W. Krider.
Tamanoye Yochien, 11 Oura, Nagasaki, Miss Mariana Young.
Migiwa Yochien, 11 Oura, Nagasaki, Miss Mariana Young.
Oye Yochien, 586 Kuhonji, Oye, Kumamoto, Miss Margaret Burmeister.
Yamaga Yochien, Yamaga Machi, Kumamoto Ken, Miss Margaret Burmeister.
Yatsushiro Yochien, Yatsushiro, Kumamoto Ken, Dr. Yoshinori Yamazaki.
Kagoshima Yochien, 143 Kajiya Machi, Kagoshima, Miss Alice Finlay.
Iwamizawa Yochien, Iwamizawa Methodist Church, Rev. S. Fushiki.
Dickerson Memorial Yochien, 53 Moto Machi, Hakodate, Miss G. M. Byler.
Pascoe Memorial Yochien, Otowa Cho, Hakodate, Miss G. M. Byler.
Mary Alexander Memorial Yochien, Hirosaki, Miss A. Cheney.
Aiko Yochien, Kaji Machi, Hirosaki, Miss A. Cheney.

Kanagawa Yochien, Yokohama, Miss Waka Ninomiya.
Airin Yochien, (Lee Memorial), 2 Sanban Cho, Sendai, Miss Lee.
Myojo Yochien, Yonezawa, Rev. Kinzo Yamada.
Flora Best Haris Yochien, Kamakura, Rev. T. Ukai.

MIDDLE SCHOOLS

Aoyama Gakuin, 7-Chome, Minami Machi, Aoyama, Tokyo Fu, President, Dr. M. Ishizaka. Middle School Dean, Rev. Y. Abe. Girl's School Dean, Miss Alberta Sprowles.
Iai Jo Gakko, Yunokawa Dori, Hakodate, Miss Alice Cheney.
Hirosaki Jo Gakko, Sakamoto Cho, Hirosaki, Miss Lois K. Curtice.
Fukuoka Jo Gakko, Fukuoka, Caroline G. Peckham, Acting Principal.
To-O Gijuku, 2 Shimonane, Hirosaki, Mr. J. Sasamori.
Chinzei Gakuin, Higashi Yamate, Nagasaki, Rev. Noboru Kawasaki.
Kwassui Jo Gakko, Higashi Yamate, Nagasaki, Miss Anna Laura White.

COLLEGES

Aoyama Gakuin, 7-Chome, Minami Machi, Aoyama, Tokyo Fu, Dr. M. Ishizaka. College Dean, Dr. K. Yabuchi. Associate Dean, Dr. E. T. Iglehart.
Kwassui Joshi Senmon Gakko, Nagasaki, Miss Anna Laura White.
(Co-operate with Tokyo Joshi Dai Gakko)

THEOLOGICAL SCHOOLS

Aoyama Gakuin, 7-Chome, Minami Machi, Aoyama, Tokyo Fu, President, Dr. M. Ishizaka. Theological Dean, Dr. A. D. Berry. Associate Dean, Miss Harriet J. Jost.

NIGHT SCHOOL

Akunoura Night School, 6 Higashi Yamate, Nagasaki, Rev. W. Krider.

30.—Board of Missions of the Methodist Episcopal Church, South.

KINDERGARTENS

Kyonan Yochien, Kyoto Shi, Sakai Machi, Matsubara Kudaru, Rev. Geo. L. Waters.
Lambuth Jo Gakuin Yochien, Osaka Shi, 12 Ishigatsuji Cho, Tennoji Ku, Miss M. M. Cook.
East Osaka Yochien, Osaka Shi, Tani Machi, Sanchome, East Osaka Methodist Church, Miss M. M. Cook.
Fukushima Yochien, Osaka Shi, Konohana Ku, Kami Fukushima Kita, Nichome, Miss M. M. Cook.
Tsurumachi Yochien, Osaka Shi, Minato Ku, Tsuru Machi, Yonchome, Miss M. M. Cook.
Koyo Yochien, Hyogo Ken, Muko Gun, Rev. J. T. Meyers.
Lambuth Memorial Yochien, Kobe Shi 51 Yamamoto Dori, Gochome, Miss M. M. Cook.
Hyonan Yochien, Kobe Shi, Kasamatsu Dori, Shichome, Mrs. J. Paul Reed.
Megumi Yochien, Himeji Shi, Methodist Church, Rev. S. E. Hager.
Seishi Yochien, Yamazaki Machi, Methodist Church, Rev. S. E. Hager.
Hiroshima Girls' School Yochien, Hiroshima Girls' School, Kami Nagarekawa Cho, Rev. Z. Hinohara.
Kokutaiji (Ivey) Yochien, Hiroshima Shi, Kokutaiji Machi, Rev. Z. Hinohara.
Kwannon Yochien, Hiroshima Shi, Kwannon Machi, Rev. Z. Hinohara.
Matoba Yochien, Hiroshima Shi, Matoba Cho, Methodist Church, Rev. Z. Hinohara.
Takajo Machi Free Yochien, Hiroshima Shi, Takajo Machi, Rev. Z. Hinohara.
Newton Yochien, Kure Shi, Methodist Church, Miss Mary Searcy.
Iwakuni Yochien, Iwakuni Machi, Hiroshima Ken, Rev. J. B. Cobb.
Futaba Yochien, Okayama Shi, Methodist Church, Rev. W. A. Wilson.
Tadotsu Yochien, Tadotsu Machi, Kagawa Ken, Rev. W. A. Wilson.
Kanko Yochien, Kanko, Korea, Rev. J. B. Cobb.
Yanai Yochien, Yanai Machi, Machi, Yamaguchi Ken, Rev. P. L. Palmore.
Tokuyama Yochien, Tokuyama Machi, Yamaguchi Ken, Rev. P. L. Palmore.
Kudamatsu Yochien, Kudamatsu Machi, Yamaguchi Ken, Rev. P. L. Palmore.

Shinai Yochien, Beppu Shi, Oita Ken, Miss Sallie Carroll.
Airin Yochien, Oita Shi, 55 Niage Machi, Miss Sallie Carroll.
Gotoji Yochien, Gotoji Machi, Fukuoka Ken, Rev. I. L. Shaver.
Shinai Yochien, Matsuyama Shi, 10 Ichiban Cho, Rev. T. W. B. Demaree.
Shinai No. 2 Yochien, Matsuyama Shi, Rev. T. W. B. Demaree.
Yawatahama Yochien, Yawatahama Machi, Ehime Ken, Rev. J. W. Frank.
Kakujo Yochien, Uwajima Shi, Nakano Cho, Rev. J. W. Frank.
Unomachi Yochien, Unomachi, Ehime Ken, Rev. J. W. Frank.
Shoju Yochien (Independent), 20 Kami Tsutsui Dori, Gochome, Mrs. M. Matsumoto.
Gunge Yochien (Independent), Mikage Machi, Hyogo Ken, Mr. R. Yoshida.
Murai Memorial Yochien (Independent), Yoshida Machi, Ehime Ken, Mr. J. Ishihara.

PRIMARY SCHOOL

Hiroshima Jo Gakko, Hiroshima Shi, Kaminagarekawa Cho, Rev. Z. Hinohara.

MIDDLE SCHOOLS

Hiroshima Jo Gakko, Hiroshima Shi, Kaminagarekawa Cho, Rev. Z. Hinohara.
Kwansei Gakuin, Koto Mura, Nishinomiya Shigai, (Union with United Ch. of Can.); Dr. C. J. L. Bates.

THEOLOGICAL SCHOOL

Kwansei Gakuin, Koto Maru, Nishinomiya Shigai, (Union with United Ch. of Can.), Dr. C. J. L. Bates, Theological Dept., Rev. M. Hori.

BIBLE TRAINING SCHOOL

Lambuth Training School for Christian Workers (Lambuth Jo Gakuin), Osaka Shi, Ishigatsuji Cho, Tennoji Ku, Biblical Dept., Miss Mabel Whitehead.

COLLEGES

Kwansei Gakuin, Koto Mura Nishinomiya Shigai, (Union with United Ch. of Can.), Dr. C. J. L. Bates.
Hiroshima Jo Gakko, Hiroshima Shi, Kaminagarekawa Cho, Rev. Z. Hinohara.

INDUSTRIAL SCHOOL

Palmore Women's Eng. Inst., Kobe Shi, 35 Nakayamate Dori, Shichome, Miss Annette Gist.

NIGHT SCHOOLS

Palmore Institute, Kobe Shi, 23 Kitanagasa Dori, Shichome, Mr. J. S. Oxford.
Fraser Institute, Hiroshima Shi, Kokutaiji Machi, Rev. J. B. Cobb.

NORMAL AND TEACHER TRAINING SCHOOL

Lambuth Training School for Christian Workers (Lambuth Jo Gakuin), Osaka Shi, 12 Ishigatsuji Cho, Tennoji Ku, Kindergarten Teacher Training Department, Miss Margaret M. Cook.

33.—Methodist Protestant Church.

KINDERGARTENS

Eiwa Jo Gakko Fuzoku Yochien, Yokohama, 124 Maita Machi, Olive I. Hodges.
Sayuri Yochien, Oyama, Margueretta E. Sampson
Tokiwa Yochien, Hamamatsu Shi, 16 Motoshiro Cho, Ethel L. Hempstead.
Kakiwa-Shinsei Yochien, Nagoya Shi, Atsuta, 105 Tamanoi Cho, Mary E. Williams.
Futaba Yochien, Hiratsuka, Kanagawa Ken, Mrs. Hiki.
Shields Sanae Yochien, Yokohama Shi, Minowashita, Honmoku, Elizabeth Dawson.

PRIMARY SCHOOL

Eiwa Jo Gakko Fuzoku Shogakko, Yokohama Shi, 124 Maita Machi, Olive I. Hodges.

MIDDLE SCHOOLS

Nagoya Chu Gakko, 47 Chokyuji Machi, Nagoya, Mr. K. Kimura.
Yokohama Eiwa Jo Gakko, Yokohama Shi, 124 Maita Machi, Olive I. Hodges.

37.—Seikokwai.

KINDERGARTENS

Hachioji Yochien, Hachioji, Rev. K. Ito.
Hatsukari Yochien, Kawagoe, Miss L. H. Boyd.
Matsuyama Yochien, Matsuyama, Miss L. H. Boyd.
Reiwa Yochien, Urawa, Miss Nellie McKim.

Aishi Yochien, Omiya, Miss Nellie McKim.
Kumagaya Yochien, Kumagaya, Miss Nellie McKim.
St. Matthias Yochien, Maebashi, Miss Bessie McKim.
St. Mary's Yochien Ashikaga, Miss Bessie McKim.
Shinmachi Yochien, Shin Machi, Miss Bessie McKim.
Takasaki Yochien, Takasaki, Miss Bessie McKim.
Seiai Yochien, Kusatsu, Miss Cornwall-Legh.
Airin Yochien, Utsunomiya, Rev. K. Ban.
Airin Yochien, Nikko, Miss Marian Humphreys.
Shimodate Yochien, Shimodate, Rev. Jas. Chappell.
Onai Yochien, Mito, Rev. Jas. Chappell.
Futaba Yochien, Sukegawa, Rev. Jas. Chappell.
Aoba Yochien, (3), Sendai, Deaconess A. L. Ranson.
Nio Yochien, Morioka, Rev. H. Murakami.
Minato Yochien, Minato, Rev. W. F. Madeley.
Hachinohe Yochien, Hachinohe, Rev. W. F. Madeley.
St. Mary's Yochien, Aomori, Miss Gladys Spencer.
Noshiro Yochien, Noshiro, Mr. H. Yamamoto.
Odate Yochien, Odate, Rev. Y. Ono.
Seishien Yochien, Akita, Rev. N. S. Howell.
Kasumi Yochien, Yamagata, Miss Bessie Mead.
Seiai Yochien, Fukushima, Rev. W. F. Madeley.
Seiai Yochien, Wakamatsu, Rev. J. C. McKim.
Yumoto Yochien, Yumoto, Rev. J. C. McKim.
Heian Yochien, Kyoto, Miss Helen J. Disbrow.
St. Mary's Yochien, Kyoto, Miss Helen J. Disbrow.
St. John's Yochien, Kyoto, Miss Helen J. Disbrow.
Shinai Yochien, Kyoto, Miss Helen J. Disbrow.
Shimogamo Yochien, Kyoto, Rev. H. Ajima.
Seishin Yochien, Otsu, Miss Helen J. Disbrow.
Shinmaizuru Yochien, Shinmaizuru, Rev. M. Murata.
Nishizu Yochien, Wakasa, Rev. Y. Yamada.
Seikyushu Yochien, Wakayama, Rev. Z. Yagi.
St. John's Yochien, Koriyama, Miss Helen J. Disbrow.
Ikusei Yochien, Sakurai, Rev. A. S. Hoyo.
St. James' Yochien, Tsu, Rev. J. Nishida.
Seiko Yochien, Ueno, Rev. C. Okamoto.
St. Peter's Yochien, Tomisato Mura, Rev. K. Nishikawa.
Sei Sanichi Yochien, Fukui, Miss Cecil Powell.
Ryujo Yochien, Nagoya, Miss N. F. J. Bowman.
Ryujo Yochien, Habashita Branch, Nagoya, Miss N. F. J. Bowman.
Ryujo Yochien, Gokiso Branch, Nagoya, Miss N. F. J. Bowman.
Ryujo Yochien, Mizuho Branch, Nagoya, Miss N. F. J. Bowman.
Meido Yochien, Gifu, Miss G. Shore.
Sayuri Yochien, Toyohashi, Miss F. B. Hamilton.
Seijuji Yochien, Matsumoto, Miss F. B. Hamilton.
Koyo Yochien, Takata, Miss I. Isaac.
Inariyama Yochien, Inariyama, Miss H. Harobin.
Seiai Yochien, Ikebukuro, Tokyo Fu.
Futaba Yochien, Obihiro Cho, Tokaichi.
Zuiho Yochien, Kushiro, Hokkaido.
Aiko Yochien, Abashiri, Kitami, Hokkaido.
Ryozen Yochien, Yonago, Tottori Ken, Mr. Nagao.
Seishin Yochien, Sakai Machi, Tottori Ken.
Aiko Yochien, Ashiya, Hyogo Ken, Mr. Nakamura.
Naniwa Yochien, Naniwa Mura, Amagasaki, Miss A. M. Cox.
Tsukaguchi Yochien, Tsukaguchi Cho, Hyogo Ken, Miss A. M. Cox.
St. Luke's Yochien, 3 Higashi Naka Dori 4-Chome, Tsukishima, Tokyo.
Yochisha, Miyaji Machi, Aso Gun Kumamoto Ken.
Sanko Yochien, 375 Sanko Cho Shirokane Shiba Ku, Tokyo.
Eiwa Yochien, 606 Nishiyama, Ikebukuro, Tokyo Shigai.
Senju Hoikuen, 859 Minami Senju, Tokyo Shigai.
Seiko Yochien, 466 Asagaya, Suginami Cho, Tokyo Shigai.
Wakaba Yochien, 972 Yarigasaki, Minami Shinagawa, Tokyo Shigai.

Wakaba Yochien 49 Hyakunin Machi, Okubo, Tokyo Shigai.
Shohei Yochien, 25 Suehiro Cho, Kanda Ku, Tokyo.
Seiko Yochien, Takasaki Shi.
St. Barnabas' Yochien, Kusatsu Machi, Chiba Ken.
Hanazono Yochien, 3-Chome Odawara Machi, Kanagawa Ken.
Yokaichiba Yochien, Yokaichiba Machi, Chiba Ken.
Shion Yochien, Numazu Shi.
Yotsuji Hoikuen, Ichiba Mura, Yosa Gun, Kyoto Fu.
Sakurai Yochien, Sakurai Machi, Nara Ken.
Shoten Yochien, Shimo-gion, Hirano, Kobe Shi, Miss Doris Barber.
St. John Yochien, Inaba Machi, Higashisuma, Kobe Shi, Miss Doris Barber.
Izumi Yochien, Higashi 8 Bancho, Sendai Shi.
Ononaka Yochien, Ononaka Machi, Aomori Ken.
St. Peter's Yochien, Tomi Machi, Akita Ken.
Kocho Yochien, Nanoka Machi, Yamagata Shi.
Mizuho Yochien, 134 Yone Machi Kushiro Machi.
Hiratori Yugikwai, Hiratori Mura, Hidakanokuni.

MIDDLE SCHOOLS

St. Paul's (Men), Ikebukuro, Tokyo Fu, Rt. Rev. C. S. Reifsnider.
St. Margaret's (Woman) Takaido Machi, Tokyo Fu, Miss C. G. Heywood.
St. Agnes (Heian Jo Gakko), Kyoto, Mr. K. Hayakawa.
Bishop Poole Memorial Girls' School, Tsuruhashi, Tennoji, Osaka, Mr. H. Koizumi.
Shoin Koto Jo Gakko, Kobe, 456 Shimo Goin Cho, Mr. J. Asano.
Koran Jo Gakko, 360 Sanko Cho, Shirokane Shiba Tokyo, Miss Toshiko Tomita.
Momoyama Middle School, 5 Showa Cho 3-Chome, Sumiyoshi Ku, Osaka, Rev. G. W. Rawlings.

UNIVERSITY

St. Paul's, Ikebukuro, Tokyo Fu, Rt. Rev. C. S. Reifsnider.

THEOLOGICAL SCHOOL

Shingakuin, Ikebukuro, Tokyo Fu, Rev. Dr. J. K. Ochiai, Principal.

BIBLE TRAINING SCHOOLS

Ashiya Training School (Women), Ashiya, Muko Gun, Hyogo Ken.
Aoba Jo Gakuin, (Women), 39 Motoyanagi Cho, Sendai Deaconess A. L. Ranson.
Fukuoka Divinity School, 225 Sho Aza Mameda, Fukuoka Ken, Rt. Rev. A. Lea.

INDUSTRIAL SCHOOLS

Aomori Sewing School, Aomori, Miss Gladys Spencer.
Hirosaki Sewing School, Hirosaki, Rev. S. Nakamura.

NORMAL AND TEACHER TRAINING SCHOOLS

St. Luke's Nurses Training School, Tsukiji Tokyo, Dr. R. B. Teusler,
Ryujo Hobo Yoseijo, (Kindergarten Training), Nagoya, Miss N. F. J. Bowman.

NIGHT SCHOOLS

Nara Night School, Nara, Rev. D. Yoshimura.
Fukui Night School, Fukui, Rev. K. Okajima.
Tsukishima Night School, Tsukishima, Tokyo, Miss Henty.

SPECIAL SCHOOL

Gifu Kunmoin (School for Blind), Gifu, Rt. Rev. H. J. Hamilton.

38.—Omi Mission.

KINDERGARTENS

Seiyuen Yochien, Omi-Hachiman Cho, Omi, Mrs. W. M. Vories.
Shion Yochien, Maibara Cho, Omi, Mr. T. Yamada.

NIGHT SCHOOLS

Omi-Hachiman Eigo Gakko, Omi-Hachiman Cho, Omi, W. M. Vories.
Maibara Eigo Gakko, Maibara Cho Omi, Mr. T. Yamada.

39.—Oriental Missionary Society.

BIBLE TRAINING SCHOOL

Bible Training Institute (Co-ed). 391 Kashiwagi, Yodobashi, Tokyo Fu, Dean, Mr. Kurumada.

41.—Japan Mission of the Presbyterian Church in the U.S.A.

KINDERGARTENS

Kaikwa Kindergarten, Tamade Cho, Nishi Nari Ku, Osaka, Principal, Mrs. G. K. Chapman.

Nishijin Kindergarten, Matsuya Cho, Nakadachiuri Sagaru, Kyoto, Principal, Mrs. Harvey Brokaw.
Muromachi Kindergarten, Muro Machi, Kyoto, Principal Mrs. H. Brokaw.
Miller Kindergarten, Tamaki Cho, Tsu, Ise, Head Teacher, Mrs. J. Hirao.
Yamada Kindergarten, Miyajiri Cho, Yamada, Principal, Miss Jessie Riker.
Chihon Kindergarten, Oi Machi, Moto Shiba, Tokyo, Principal, Mrs. Theodore Walser.
Kanazawa Kindergarten, Shimo Honda Machi, Rokuban Cho, No. 18, Kanazawa, Principal, Miss A. Irene Reiser.
Takaoka Kindergarten, Izumi Cho, Azana Nishi, Takaoka, Toyama Ken, Principal, Miss A. Irene Reiser.
Myojo Kindergarten, Noda, Yamaguchi Machi, Yamaguchi Ken, Principal, Miss L. A. Wells.
Rose Kindergarten, Tomioka-Cho, 1-Chome, Otaru, Hokkaido, Principal, Miss C. H. McCrory.

SCHOOLS

Hokusei Jo Gakko, South 5, West 17, Sapporo, Hokkaido, Principal, Miss Alice Monk.
Joshi Gakuin, 33 Kami Niban Cho, Kojimachi Ku, Tokyo, Principal, Miss Tomiko Mitani.
Hokuriku Jo Gakko, 10 Kakinokibatake, Kanazawa Shi, Principal, Mr. S. Nakazawa.
Wilmina Jo Gakko, Naemon Cho, Tamatsukuri, Osaka Shi, Principal, Rev. K. Morita.

In Union with other missions.

Baiko Jo Gakuin, Maruyama Cho, Shimonoseki, Principal, Mr. T. Hirotsu.
Chuo Theological Seminary, Kumochi, Kobe, Principal Rev. S. P. Fulton, D.D.
Meiji Gakuin, Shirokane, Shiba Ku, Tokyo, Pres. Mr. D. Tagawa. (For details of Meiji Gakuin see separate sheet).

42.—Presbyterian Church in the United States.

KINDERGARTENS

Minomiya Kindergarten, Kobe, Mrs. S. P. Fulton.
Nagata Kindergarten, Kobe, Mrs. H. W. Myers.
Marugame Overflowing Love Kindergarten, Marugame, Mrs. Walter McS. Buchanan.
Myojo Kindergarten, Nagoya, Miss Leila Kirtland.
Shimizu Kindergarten, Nagoya, Mrs. L. C. M. Smythe.
Airin Kindergarten, Okazaki, Miss Florence Patton.
Mikuni Kindergarten, Takamatsu, Mrs. Takata.
Asahi Kindergarten, Toyohashi, Mrs. R. E. McAlpine.
Misono Kindergarten, Gifu, Miss Elizabeth O. Buchanan.

SCHOOLS

Kinjo Joshi Semmon Gakko, Nagoya, Mr. Y. Ichimura.
Chuo Theological Seminary, Kobe, Dr. S. P. Fulton.
Carrie McMillan Home, Kochi, Miss Annie Dowd.

43.—Reformed Church in America.

SECONDARY (MIDDLE GRADE)

Ferris Wa-Ei Jo Gakko (Ferris Seminary), (F), 178 Bluff, Yokohama Shi, Rev. L. J. Shafer, Principal.
Chugaku Tozan Gakuin (Steele Academy), (M), 9 Higashi Yamate, Nagasaki Shi, Rev. Willis G. Hoekje, Principal.

In Union with Japan Mission of the Presbyterian Church in the U.S.A.

Zaidan Hojin Meiji Gakuin, (M), Imazato Cho, Shirokane, Shiba Ku, Tokyo, Hon. D. Tagawa, President.
Shimonoseki Baiko Jo Gakuin (Sturges Seminary), (F), Maruyama Cho, Shimonoseki Shi, Mr. T. Hirotsu, Principal.

45.—Reformed Church in the United States.

KINDERGARTENS

Seiai Yochien, Sendai Shi, Yanagi Machi-dori, Mrs. D. B. Schneder.
Hizume Yochien, Hizume Machi, Iwate Ken, Mr. M. Sasawara.
Chitose Yochien, Yamagata Shi, Yamagata Ken, Mrs. C. D. Kriete.
Miharu Yochien, Miharu Machi, Fukushima Ken, Rev. S. Nakayama.

Koshigaya Yochien, Koshigaya Machi, Saitama Ken, Rev. T. Nagao.
Iwatsuki Yochien, Iwatsuki Machi, Saitama Ken, Mr. T. Kuze.
Aiko Yochien, Tokyo Shi, Kanda Ku, Mitoshiro Cho, Mrs. H. K. Miller.
Aomori Yochien, Aomori Shi, Aomori Ken, Rev. T. Taguchi.
Omiya Yochien, Omiya Machi, Saitama Ken, Rev. K. Yoshida.

MIDDLE SCHOOLS

Tohoku Gakuin (M), Sendai Shi, Higashi Niban Cho, Rev. D. B. Schneder, D.D., LL.D.
Miyagi Jo Gakko (F), Sendai Shi, Higashi Samban Cho, Rev. C. D. Kriete.

COLLEGES

Tohoku Gakuin (M), Sendai Shi, Minami Rokken Cho, Rev. D. B. Schneder, D.D., LL.D.
Miyagi Jo Gakko (F), Sendai Shi, Higashi Samban Cho, Rev. C. D. Kriete.

THEOLOGICAL SCHOOL

Tohoku Gakuin (M), Sendai Shi, Minami Machi Dori, Rev. D. B. Schneder, D.D., LL.D.

49.—Southern Baptist Convention.

KINDERGARTENS

Koishikawa Yochien, 58 Kago Machi, Koishikawa, Tokyo, Mrs. E. Amano.
Maizuru Yochien, 298 Jigyo, Higashi Machi, Fukuoka, Mrs. G. W. Bouldin.
Kokura Yochien, 141 Konya Machi, Kokura, Mrs. J. H. Rowe.
Yawata Yochien, Yawata Baptist Church, Yawata, Mrs. J. H. Rowe.
Kure Yochien, Kure Baptist Church, Kure, Rev. Tanaka.
Sugamo Yochien, Nishi Sugamo, Tokyo, Mrs. W. H. Clarke.

MIDDLE SCHOOLS

Seinan Gakuin, Nishijin Machi, Fukuoka, Rev. G. W. Bouldin, D.D.
Seinan Jo Gakuin, Itozu, Koura, Mrs. J. H. Rowe.

COLLEGE

Seinan Gakuin, Literary and Commercial Departments, Nishijin Machi, Fukuoka, Rev. G. W. Bouldin, D.D.

THEOLOGICAL SCHOOL

Seinan Gakuin, Nishijin Machi, Fukuoka, Rev. G. W. Bouldin, D.D.

50.—Seventh-Day Adventists.

Amanuma Gakuin (W), Tokyo Fu, Suginami Machi, Amanuma 171, Mr. A. N. Nelson.
Nihon San-Iku Gakuin, (M), Chiba Ken, Kimitsu Gun, Kanno Mura, Mr. Andrew N. Nelson.

52.—Foreign Missionary Society of the United Brethren in Christ.

KINDERGARTENS

Harajuku Dobo Yochien, 70 Harajuku, Aoyama, Tokyo, Mrs. T. Yokota.
Shibuya Dobo Yochien, 51 Toyosawa, Shibuya Machi, Tokyo Fu, Rev. Shoji Terao.
Seiai Yochien, Zeze Machi, Otsu Shigai, Shiga Ken, Mrs. Bene K. Knipp.
Aiko Yochien, Higashiura, Otsu, Shiga Ken, Mrs. Bene K. Knipp.
Noda Dobo Yochien, Noda Chiba Ken, Dr. B. F. Shively.
Shin-ai Yochien, Kusatsu, Shiga Ken, Mrs. Bene K. Knipp.
Dobo Yochien, 84 Kami Tsutsui Dori, Hatchome, Kobe Rev. Y. Ono.
Kyoto Dobo Yochien, Higashi Maruta Machi, Kawabata Higashi Iru, Kyoto, Rev. C. Yasuda.
Shoai Yochien, Seta, Kurita County, Shiga Ken, Mrs. Bene K. Knipp.
Rakusai Dobo Yochien, 12 Kawabata, Taisho Gun, Kyoto, Mrs. Grace Shively.
Dobo Yochien, Baba, Otsu, Shiga Ken, Mrs. Bene K. Knipp.

NIGHT SCHOOLS

Konan Bunka Gakko, Higashiura, Otsu, Rev. Kiyoshi Yabe.
Konan Kasei Gakko, Zeze, Otsu Shigai, Shiga Ken, Mrs. Shun Yabe.

53.—Japan Mission of the United Church of Canada.

KINDERGARTENS

Toyo Eiwa Jo Gakko Fuzoku Yochien, Tokyo Shi, Azabu Ku, 8 Torii Zaka, Miss M. M. Staples.

Aiseikwan Yochien, Tokyo Fuka, Kameido, 47 Nichome, Miss A. W. Allen.
Azumacho Yochien, Tokyo Fuka, Ukeji, 387 Azuma Cho, Miss A. W. Allen.
Eiwa Yochien, Shizuoka Shi, Nishikusabuka Machi, Miss Lois Lehman.
Futaba Yochien, Shizuoka Shi, Honda Cho, Miss Lois Lehman.
Shizuhata Yochien, Shizuoka Shi, Inomiya, Miss Lois Lehman.
Matsushiro Yochien, Hamamatsu Shi, Matsushiro Cho, Miss Katherine Drake.
Eiwa Jo Gakko Fuzoku Yochien, Kofu Shi, 324 Hyakkoku Machi, Miss M. E. Simpson.
Asahi Yochien, Nagano Shi, 12 Aagata Machi, Miss Louise Callbeck.
Serita Yochien, Nagano Shi, Naka Go Sho, Miss Louise Callbeck.
Wakaba Yochien, Nagano Ken, Yashiro Machi, Miss E. Lediard.
Matsushiro Yochien, Nagano Ken, Matsushiro Machi, Miss E. Lediard.
Baika Yochien, Nagano Ken, Ueda Shi, Tokida Machi, Miss A. O. McLeod.
Tokida Yochien, Nagano Ken, Ueda Shi, Tokida Machi, Miss A. O. McLeod.
Wakakusa Yochien, Nagano Ken, Mariko Machi, Miss A. O. McLeod.
Aoba Yochien, Toyama Shi, Sogawa Cho, Miss M. E. Armstrong.
Higashi Bun-en, Toyama Shi, Kitashin Machi, Miss M. E. Armstrong.
Kyohoku Yochien, Toyama Shi, Jintsu Machi, Miss M. E. Armstrong.
Isurugi Yochien, Toyama Ken, Isurugi, Machi, Miss M. E. Armstrong.
Shinjo Yochien, Toyama Ken, Shinjo Machi, Miss M. E. Armstrong.
Fukumitsu Yochien, Toyama Ken, Fukumitsu Machi, Nishi Machi, Miss E. G. Tweedie.
Demachi Yochien, Toyama Ken, Demachi, Minami Cho, Miss E. G. Tweedie.
Yatsuo Yochien, Toyama Ken, Yatsuo, Higashi Machi, Miss E. G. Tweedie.
Kawakami Yochien, Kanazawa Shi, Shintate Machi, Sanchome, Miss E. L. Bates.
Baba Yochien, Kanazawa Shi, Baba Cho, Rokubancho, Miss I. Govenlock.
Shirokane Yochien, Kanazawa Shi, 12 Shirokane Cho, Miss I. Govenlock.
Nomachi Yochien, Kanazawa Shi, Nomachi Sanchome, Miss E. L. Bates.
Juyoban Yochien, Kanazawa Shi, Saiban Dori 14, Miss I. Govenlock.
Hakui Yochien, Ishikawa Ken, Hakui Machi, Miss I. Govenlock.
Nanao Yochien, Ishikawa Ken, Noto, Nanao Machi, Ippon Sugi Dori, Miss I. Govenlock.
Eikwan Yochien, Fukui Shi, Hoeikami Machi, Miss Eleanor Jost.
Jonohashi Yochien, Fukui Shi, Miss Ada Killam.
Midori Yochien, Fukui Ken, Maruoka Machi, Miss Ada Killam.
Asahi Yochien, Fukui Ken, Ono Machi, Miss Eleanor Jost.
Tami no Yurin Yochien, Matsumoto, Rev. W. G. Coates.
Seiryu Yochien, Nagoya, Mr. A. P. McKenzie.
Gyosei Yochien, Nagoya, Mr. A. P. McKenzie.

PRIMARY SCHOOLS

Toyo Eiwa Jo Gakko Shogakka, Tokyo Shi, Azabu Ku, 8 Torii Zaka, Miss J. M. Kinney.

MIDDLE SCHOOLS

Toyo Eiwa Jo Gakko, Koto Jo Gakka, Tokyo Shi, Azabu Ku, 8 Torii Zaka, Miss J. M. Kinney.
Shizuoka Eiwa Jo Gakko, Shizuoka Shi, Nishikusabuka Cho, Miss O. C. Lindsay.
Yamanashi Eiwa Jo Gakko, Koushi, Atago Machi, Miss K. M. Greenbank.

THEOLOGICAL SCHOOLS

Co-operate with Aoyama Theological School, Woman's Department.
Co-operate with Kwansei Theological School.

COLLEGES

Co-operate with Woman's Christian College.
Co-operate with Kwansei Gakuin College.

INDUSTRIAL SCHOOL

Cartmell Sewing School, Kofu Shi, 324 Hyakkoku Machi, Miss M. E. Simpson.

NORMAL AND TRAINING SCHOOL

Kindergarten Training School, Toyo Eiwa Jo Gakko Yochien Shihanka, Tokyo Shi, Azabu Ku, 8 Torii Zaka, Miss J. M. Kinney.

NIGHT SCHOOLS

Negishi Night School, Kanasugi, Tokyo, Rev. P. G. Price.

Nomachi Night School, Nomachi, Kanagawa, Rev. W. R. McWilliams.

54.—United Christian Missionary Society.

KINDERGARTENS

Nakazato Yochien, Nakazato, Takinogawa, Tokyo Fu, Mrs. T. A. Young.

Morikawa Cho Yochien, Morikawa Cho, Hongo, Tokyo, (Suspended).

Matsugae Yochien, Matsugae Cho, Koishikawa, Tokyo, Mr. Y. Ishikawa.

Asakusa Institute Yochien, Asakusa, Tokyo, Mr. Suzuka.

Tennoji Yochien, 3-Chome, Daido, Tennoji, Osaka, Miss Rose T. Armbruster.

Akita Yochien, Nakanaga Cho, Akita Shi, Miss Jessie M. Trout.

Honjo Yochien, Higashi Cho, Honjo Machi, Akita Ken, Miss Jessie Asbury.

MIDDLE SCHOOLS

Seigakuin, Takinogawa, Tokyo Mr. K. Ishikawa.

Joshi Seigakuin, Nakazato, Takinogawa, Tokyo Fu, Mr. Y. Hirai.

THEOLOGICAL SCHOOLS

Co-operate with Aoyama Gakuin for men.

Joshi Seigakuin Shin Gakko, Nakazato Cho, Takinogawa, Tokyo Fu, Mr. Hirai.

(Co-operate with Aoyama Gakuin for Women).

ENGLISH SCHOOLS

Osaka Eigo Gakko, Saimon-mae, Tennoji, Osaka, Mr. W. H. Erskine. (Christy Institute).

Osaka Joshi Eigo Gakko, Saimon-mae, Tennoji, Osaka, Mr. W. H. Erskine.

(Co-operate with Woman's Christian College).

55.—Universalist Mission in Japan.

KINDERGARTENS

Dai 1 Midori Yochien, Tokyo Shi, Koishikawa Ku, Takata Oimatsucho No. 50, Miss Ruth Downing.

Ohayo Yochien, Tokyo Shi, Kojimachi Ku, Iida Machi, 6-Chome No. 21, Miss Ruth Downing.

Dai 2 Midori Yochien, Tokyo Shi, Akasaka Ku, Hitotsugi Cho 63, M. Agnes Hathaway.

Dojin Yochien, Shizuoka Shi, 1 Mizuochi Cho, 1-Chome, Mrs. Clifford R. Stetson.

Dojin Yochien, 2096 Tennoji Machi, Sumiyoshi Ku, Osaka, Rev. Keijiro Mizumukai.

58.—Woman's Union Missionary Society of America.

MIDDLE SCHOOL

Kyoritsu Jo Gakko, Yokohama Shi 212 Bluff, Miss Clara Loomis.

WOMAN'S THEOLOGICAL SCHOOL

Kyoritsu Joshi Shingakko, Yokohama Shi, 212 Bluff, Miss Susan A. Pratt.

60.—Yotsuya Mission.

KINDERGARTENS

Ushigome Yochien, 3-Chome, Shimogawa Cho, Ushigome, Tokyo.

Ushigome Yochien, 10 Yocho Machi, Ushigome, Tokyo.

Setagaya Yochien, 455 Taishido, Setagaya, Tokyo Fu.

Mikawashima Yochien, 1006 Mikawashima, Tokyo.

62.—Foreign Missions of the Presbyterian Church of England.

MIDDLE SCHOOLS

Presbyterian Middle School, (M), Rev. E. Band.

Presbyterian Girls' School, (F), Tainan, Formosa, Miss J. Galt.

THEOLOGICAL SCHOOL

Presbyterian Theological College, Tainan, Formosa, Rev. W. E. Montgomery.

BIBLE TRAINING SCHOOL

Presbyterian Women's Bible Institute, Tainan, Formosa, Miss T. Lloyd.

63.—Canadian Presbyterian Mission.

KINDERGARTENS

Daitotei Yochien, Taihoku, Formosa, Miss Ada Adams.
Bankah Yochien, Taihoku, Formosa, Miss Ada Adams.
Soren Yochien, Taihoku, Formosa, Miss Ada Adams.
Shinchiku Yochien, Shinchiku, Formosa, Miss Ada Adams.

MIDDLE SCHOOLS

Tamsui Middle School, Tamsui, Formosa, Mr. George W. Mackay.
Girls' High School, Tamsui, Formosa, Miss M. Clazie.

THEOLOGICAL COLLEGE

Theological College, Tamsui, Formosa, Rev. Hugh MacMillan.

NORMAL TRAINING SCHOOLS

Bible Training School for Women, Tamsui, Formosa, Miss Alma Burdick.
Nurses' Training School, Taihoku, Formosa, Dr. R. B. McClure.

A PRELIMINARY LIST OF SOCIAL INSTITUTIONS

This Preliminary List of institutions doing social work based on Christian principles makes no claim to be complete. Moreover, in many instances it could not be brought up to date.

The division into classes of social work is based upon that used in a fuller study made by a committee in 1925 for The Federated Missions. The Japan National Christian Council's Year Book supplied much of the material used. However, even this limited attempt would have been in vain except for the splendid co-operation of men and women who are striving for the uplift of social conditions in Japan.

(A.=Address, B.=Person in Charge, C.=Church Affiliation)

Settlements

1. Aisei Kan.
- A. 47 Nichome, Kameido, Tokyo Fu.
- B. Annie Allen.
- C. Japan Methodist Church.

2. Baba Y.M.C.A.
- A. Kamide, Miidera Shita, Otsu.
- B. J. E. Knipp.
- C. Japan Mission of the Church of the United Brethren in Christ.

3. Dojin House.
- A. Tokyo.
- B. Mrs. Yoshioka.
- C. Universalist General Convention.

4. Fukagawa Christian Center.
- A. 26 Higashi Daiku Machi, Fukagawa Ku, Tokyo.
- B. William Axling.
- C. Nihon Baputesuto Kyokwai (Japan Baptist Church).

5. Ishii Kinen Aisen-en.
- A. Kita Nitto Cho, Tennoji Ku, Osaka.
- B. Shokichi Tomita.
- C. Nihon Kumiai Kirisuto Kyokwai (Japan Congregational Church).

6. Kirisuto Kyokai Asakusa Kaikan.
- A. 87 Tanaka Machi, Asakusa Ku, Tokyo.
- B. Shoichi Tanaka.
- C. Disciple Church.

7. Kobokan.
- A. 2195 Terashima Machi, Tokyo Fu.
- B. Miss Yoshimi (Mrs. Bowles).
- C. Kirisutokyo Fujin Kyofukai (W.C.T.U.).

8. Kyusei Gun Shakai Shokumin Bu.
- A. Yokokawa Machi, Honjo Ku, Tokyo.
- B. G. Yamamuro.
- C. Salvation Army.

9. Matsuyama Yagakko Settlement.
- A. Nagaki Cho, Matsuyama.
- B. Kiyoo Nishimura.
- C. Nihon Kumiai Kirisuto Kyokai (Japan Congregagational Church).

10. Mead Social Center.
- A. Imasato Cho, Higashi Yodogawa Ku, Osaka.
- B. Ann M. Kludt.

C. Nihon Baputesuto Kyokai (Baptist Church).

11. Nanso Kan.
A. Higashi Machi, Tottori.
B. Estella Coe.
C. Nihon Kumiai Kirisuto Kyokwai (Japan Congregational Church).

12. Negishi Neighborhood Center.
A. 106 Shimo Negishi, Shitaya Ku, Tokyo.
B. P. G. Price.
C. Nihon Mesojisuto Kyokwai (Japan Methodist Church).

13. Nippori Airin Dan.
A. 1502 Kanasugi, Nippori Machi, Tokyo Fu.
B. G. Bott.
C. Nihon Mesojisuto Kyokwai (Japan Methodist Church).

14. Okayama Hakuai Kai.
A. 8 of 37 Hanabatake, Okayama.
B. Alice P. Adams.
C. Nihon Kumiai Kirisuto Kyokai (Japan Congregational Church).

15. Rimpokan.
A. Suna Machi, Minami Katsushika Gun, Tokyo Fu.
B. Sakuzo Yoshino.
C. None (San-iku-kai).

16. Shikanjima Settlement.
A. 7 of 3 Shikanjima Odori, Konohana Ku, Osaka.
B. Genjiro Yoshida (T. Kagawa).
C. Nihon Kirisuto Kyokai (Presbyterian).

17. Shoko Seinen Iankai.
A. 23 of 3 Midori Cho, Honjo Ku, Tokyo.
B. Yoshitaka Okazaki.
C.

18. Tokyo Misaki Kaikwan.
A. 4 of 1 Misaki Cho, Kanda Ku, Tokyo.
B. Toda Fujii, (William Axling).
C. Nihon Baputesuto Kyokwai (Baptist Church).

19. Tokyo Shinrin Kan (Neighborhood Center).
A. 10 Sakae Machi, Shiba Ku, Tokyo.
B. Somei Uzawa.
C. Nihon Kirisuto Kyokwai.

20. Yodogawa Zenrinkan (Community Center).
A. 33 Nakadori 2-Chome, Monjo Cho, Higashi Yodogawa Ku, Osaka.
B. S. F. Moran.
C. Nihon Kumiai Kirisuto Kyokwai (Japan Congregational Church).

Poverty Relief

1. Airin Dan Relief Section.
A. 1502 Kanasugi, Nippori, Tokyo.
B. Yoshio Kokita.
C. Nihon Mesojisuto Kyokwai (Methodist Church).

2. Airin Sha.
A. 48 Kitada Machi, Matsuye.
B. Heiji Fukuda.
C. Seiko Kai.

3. Fuji Orphanage Old Folks' Division.
A. 4 Yodawara, Shimada Mura, Fuji Gun, Shizuoka.
B. Matsuko Watanabe.
C. Nihon Kirisuto Kyokwai.

4. Home for Aged Poor.
A. 303 Koenji, Suginami, Toyotama Gun, Tokyo Fu.
B. A. J. Stirewalt.
C. United Lutheran Church Mission.

5. Iwate Yoro-in.
A. 35 Harukiba, Kagano, Morioka.
B. Yenhachi Kobara.
C.

6. Ji-Ai-En (Old Folks Home and Rescue Home).
A. Kengen Mura, Kumamoto Ken.
B. Maude Powlas.
C. United Lutheran Church Mission.

7. Ji-Ei-Kan (Self Help Center).
A. Bozu Machi, Sendai Shi.
B. Annie S. Buzzell.
C. Nihon Baputesuto Kyokwai (Baptist Church).

8. Kobe Yoro-in.
A. 15 2-Chome, Tsuyuno Machi, Kobe.
B. Sukewaki Nishimura.
C.

9. Maebashi Asylum.
A. 440 S. Mimata, Maebashi.
B. Kumazo Tanabe.
C.

10. Rescue Home for Women.
A. 730 Sumiyoshi Cho, Sumiyoshi Ku, Osaka.
B. M. Kirkaldy.
C. Japan Rescue Mission.

11. Rescue Home for Women.
A. 162 Kita Yoban Cho, Sendai.
B. Mary Whiteman.
C. Japan Rescue Mission.

12. Salvation Army Social Department Relief Section.
A. 5 Hitotsubashidori, Kanda, Tokyo.
B. G. Yamamuro.
C. Relief in 1929 included: (1) Opening in November by Commander E. C. Booth of the Asakusa Hospital (2) Erection of resident doctor - superintendent's house and provision of motor ambulance (3) Flood relief at Fukugawa and Yokohama during September flood (4) Special Canal Christmas distribution and midnight relief at New Year.

13. Sei Shin Aishi Kai Yoro Bu.
A. 10 Hotono Shin Machi, Akita.
B.
C. Catholic.

14. St. Hilda Yoko Home.
A. 360 Sanko Cho, Shirokane, Shiba.
B. Sister Superior Constance.
C. Sisters of the Epiphany.

15. St. Hilda Yoroin.
A. 2 of 61 Ryudo Cho, Azabu, Tokyo.
B. Bishop Heaslett.
C. Seiko Kai.

Prevention of Poverty

1. Ai Rin Kan Lodging House for Casual Laborers.
A. 440 Mimata, Maebashi Shigai, Gumma Ken.
B. Kumazo Tanabe.
C. Maebashi Association for Old Folks Home.

2. Azuma Community Center and Dormitory.
A. 387 Ukeji, Azuma Cho, Minami Katsushika Gun, Tokyo.
B. G. E. Bott.
C. Nihon Mesojisuto Kyokwai (Methodist Church).

3. Consultation in Legal Problems.
A. Nichome, Edobori, Kitadori, Nishi Ku, Osaka.
B. Hiroshi Hatanaka.
C. Nihon Kumiai Kyokwai (Japan Congregational Church).

4. Credit Union Pawnshop.
A. Matsukura-Cho 2-Chome, Honjo, Tokyo.
B. Yoshimichi Kidachi (T. Kagawa).
C.

5. Dormitory for Men.
A. 203 Yamate Machi, Nakaku, Yokohama.
B. Kiichi Mizusaki.
C. Yokohama Y.M.C.A.

6. Doyukai.
A. 47 Tanakaseki Tamachi, Kamikyoku, Kyoto.
B. Zen-ichi Hitaka.
C.

7. Employment Intelligence Office.
A. 5 of 1 Horai Cho, Yokohama.
B. Waka Ninomiya.
C. W.C.T.U.

8. Hiroshima Young Students' Home.
A.
B. Mrs. Yokokawa, Mrs. Hisanaga.
C. W.C.T.U.

9. Home for Unemployed and Ex-convicts.
A. 89 of 2 Hayashi-Cho, Honjo Ku, Tokyo.
B. Y. Sugiura.
C. Seiko Kai.

10. Honjo Laborer's Co-operative.
A. Matsukura Cho, 2-Chome, Honjo, Tokyo.
B. Yoshimichi Kidachi (T. Kagawa).
C.

11. Hoyo-in (Railway Asylum).
A. 145 Nishi Okubo, Okubo Machi, Tokyo Fu.
B. Kamejiro Tsuda.
C. Seiko Kai.

12. Kobe Airin Kan (Home for Ex-convicts).
A. 97 Kusuya Machi, Hirano, Kobe.
B. Senshiro Muramatsu.
C.

13. Kobe Fujin Dojo Kai (Home for Women)
A. 601 Harada, Nada Ku, Kobe.
B. Nobu Jo.
C. Nihon Mesojisuto Kyokwai (Methodist Church).

14. Kobe Girls' Home.
A. 74 of 7 Nakayamate Dori, Kobe.
B. Tsuya Watanabe.
C. Unknown.

15. Kochi Laborer's Home.
A. 854 Shinyashiki, Odakazaka, Kochi.
B. Tokuji Kawazoe.
C. Nihon Kirisuto Kyokwai

16. Kochi Young Students' Home.
A. 704 Kitagawa Suji, Kochi.
B. Miss Shimamura.
C. W.C.T.U.

17. Kyurei-Tai (Soul-Saving) Employment Intelligence Office.
A. 64 Nichome, Kusunoki Cho, Kobe.
B. Mrs. Koko Kaneko.
C. Nihon Kyurei-Tai.

18. Kyusei Gun Rosaku Kan (Relief for Ex-convicts).
A. 87 Akagi Shimo Cho, Ushigome Ku, Tokyo.
B. G. Yamamuro.
C. Salvation Army.

19. Lodging House for Laborers.
A. 64 Nichome, Kusunoki, Kobe.
B. Kotaro Kaneko.
C. Nihon Kyurei Tai.

20. Matsuyama Do-jo-kan (Lodging House).
A.
B.
C.

21. Mikawashima Employment Intelligence Office.
A. 2689 Mikawashima Cho, Tokyo.
B. G. Yamamuro.
C. Salvation Army.

22. Mikawashima Lodging House.
A. 2689 Mikawashima Cho, Tokyo.
B. G. Yamamuro.
C. Salvation Army.

23. Moji Tetsudo Seinenkai.
A. Kiyotaki Cho, Moji.
B. Etsujiro Goto.
C. Railway Y.M.C.A.

24. Nagoya Restaurant for the Poor.
A.
B. Rev. Nagano.
C. Universalist General Convention.

25. Osaka Labourers' Co-operative.
A. 3, 8-Chome, Shinkanjima, Osaka.
B. Genjiro Yoshida (T. Kagawa).
C. Nihon Kirisuto Kyokwai (Presbyterian).

26. Osaka Tetsudo Seinenkai.
A. 65 Ushimaru Cho, Kitaku, Osaka.
B. Seiichiro Horii.
C. Railway Y.M.C.A.

27. Osaka Woman's Home.
A. 6 of 6 Nakanoshima, Kitaku, Osaka.
B. Utako Hayashi.
C. W.C.T.U.

28. Osaka Y.M.C.A. Employment Bureau.
A. 12 of 2 Tosabori Dori, Nishi Ku, Osaka.
B. Junkichi Satomi.
C. Y.M.C.A.

29. Otate Free Lodging House.
A. Otate Machi, Akita Gun, Akita.
B. Inosuke Miyazaki.
C. Japan Methodist Church.

30. Rei Mei Ryo Lodging House.
A. Matsukura Cho, Nichome, Honjo, Tokyo.
B. Yoshimichi Kidachi (T. Kagawa).
C.

31. Sailors and Soldiers Employment Intelligence Office.
A. 2774 Kogo Machi, Yokosuka, Kanagawa Ken.
B. Taketoshi Nagayama.
C. Unknown.

32. Sailors' Lodging and Employment Intelligence Office.
A. 385 Minatoyama Machi, Kobe.
B. Ryusaburo Fujita.
C. Seiko Kai.

33. Sendai Free Lodging House.
A. 44 Kita Hachibancho, Sendai.
B. Sakae Utsumi.
C. Nihon Kirisuto Kyokwai.

34. Shibukawa Co-operative Society.
A.
B.
C.

35. Shizuoka Welfare Office (Shizuoka Jinji Sodanjo).
A. Otowa Machi, Shizuoka Ken.
B. Juzo Ino.
C. Nihon Mesojisuto Kyokwai (Methodist Church).

36. Shizuoka Welfare Office.
A. Kanzenkaido-nai, Hase Machi, Shizuoka.
B. Jundo Satake.
C.

37. Students' Hostel.
A. Nichi-doku-kan, 39 Kamitomizaka, Koishikawa, Tokyo.
B. Karl Weidinger.
C. Allgemeiner Evangelisch-Protestantischer Missionsverein.

38. Teikoku Kaigun Gunjin Home.
A. 25 Shimo Yamate Machi, Kure, Hiroshima Ken.
B. Kiku Juji.
C. Home for Solders and Sailors.

39. Tokyo Hogo Kai—Protection of Ex-convicts and children.
A. 30 Moto Yanagiwara Machi, Kanda, Tokyo.
B. Taneaki Hara.
C. Japan Christ Church.

40. Tokyo Rescue Home.
A. c/o 35 Hiroo Cho, Azabu Ku, Tokyo.
B. Gunpei Yamamuro.
C. Salvation Army.

41. Tokyo Tetsudo Seinenkai Hotel.
A. 1781 Koshimi Tabata, Tokyo Fu.
B.
C. Railway Y.M.C.A.

42. Tokyo Women's Home.
A. 35 Hiroo Cho, Azabu, Tokyo.
B. (G. Yamamuro) Matsuwo Ueda.
C. Salvation Army.

43. Tokyo Women's Home.
A. 360 Okubo Hyakunin Cho, Tokyo Fu.
B. A Moriya.
C. W.C.T.U.

44. Training School of the Industrial Y.M.C.A.
A. Matsukura Cho, 2-Chome, Honjo Ku. Tokyo.
B. Yoshimichi Kidachi (Toyohiko Kagawa).
C.

45. Tsukijima Employment Intelligence Office.
A. 6 of 8 Tsukijima Dori, Kyobashi, Tokyo.
B. G. Yamamuro.
C. Salvation Army.

46. Tsukijima Lodging House.
A. 6 of 8 Tsukijima Dori, Kyobashi, Tokyo.
B. G. Yamamuro.
C. Salvation Army.

47. Yokohama Business Girls' Dormitory.
A. 656 Sannozan, Nishi Tobe, Yokohama.
B. Michiko Nomura.
C. Yokohama Y.W.C.A.

48. Yokohama Dormitory and Restaurant for Girls.
A. 104 of 6 Otamachi, Yokohama.
B. Michiko Nomura.
C. Yokohama Y.W.C.A.

49. Working Men's Home.
A. 66 of 4 Urafune Machi, Nakaku, Yokohama.
B. G. Yamamuro.
C. Salvation Army.

50. Welfare for Men Injured on Duty.
A. (a) 20 of 1 Fujimi-Cho, Kojimachi-Ku, Tokyo (S. Uchida).
(b) 12 Sanchome, Kayaba-Cho, Honjo, Tokyo. (S. Uchida).
(c) Nishi Yanagi-Machi, Nishi Ku, Nagoya (Shigeru Sasaki).
(d) 65 Ushimaru-Cho, Kita-Ku, Osaka (Seiichiro Horii).
(e) 30 Shimo Tsuji-no-do Machi, Hakata, Fukuoka (T. Sasaki).
(f) Kiyotaki Cho, Moji (Etsujiro Goto).
(g) Hiroshima (Tamiya Shibata).
(h) 5-Chome, Kita Yonjo, Sapporo (Koshun Nagayama).
B. M. Masutomi.
C. Railway Y.M.C.A. Nihon Kirisuto Kyo Kai.

Medical Relief and Prevention of Sickness

1. Airin Dan Dispensary.
A. 1502 Kanasugi Cho, Nippori, Tokyo.
B. George Bott.
C. Nihon Mesojisuto Kyokwai (Methodist Church).

2. Asakusa Institute Dispensary.
A. Tanaka Machi, Asakusa, Tokyo.
B. Takeo Sato.
C. Churches of Christ Mission in Japan.

3. The Akasaka Hospital.
A. 17 Hikawa Cho, Akasaka, Tokyo.
B.
C. Friends Church.

4. Dendo Gikai of Christianity Hospital.
A. 8 Ichigaya Tani Machi, Ushigome, Tokyo.
B. Sotomura Giro.
C. Kirisutokyo Dendo Gikai.

5. Dispensary of The Fukagawa Christian Center.
A. 26 Higashi Daiku Machi, Fukagawa Ku, Tokyo.
B. Isamu Chiba, Toda Fujii, (William Axling).
C. Nihon Baputesuto Kyokwai (Baptists Church).

6. Dorcas Club Dispensary.
A. 11 Oura, Nagasaki.
B. Marianna Young.
C. Nihon Mesojisuto Kyokwai (Methodist Church).

7. Free Christian Dispensary.
A. 8 Daimachi, Ichigaya, Ushigome, Tokyo.
B. Yoshiro Toyama.
C. Private.

8. Free Dispensary and Visiting Nurse (Iesu Dan Yuai Kyusaijo).
A. 3 of 5 Azuma-Michi, Kobe.
B. Dr. Yae Shiba (T. Kagawa).
C. Nihon Kirisuto Kyokwai.

9. Free Dispensary for the Poor (Nihon Kenko Kai).
A. 39 Tamachi, Tanakaseki, Kamikyo Ku, Kyoto.
B. Itsuwo Ohashi.
C.

10. Free Dispensary, Misaki Hall.
A. Misaki Kaikan, Kanda, Tokyo.
B. Supt.: William Axling.
C. Nihon Baputesuto Kyokwai (Baptist Church).

11. Free Dispensary, St. Paul's Girls School.
A. 37 Motomachi, Hakodate.
B.
C.

12. Fukusei-in Dispensary.
A. Tera - Machi, Hitoyoshi-Machi, Takuma Gun, Kumamoto.
B.
C. Roman Catholic.

13. Garden Home (For Tuberculosis).
A. 1180 Oaza Egota, Nogata Machi, Tokyo Fu.
B. Minna Tapson.
C. Seiko Kai.

14. Hakuai-in Dispensary.
A. Yashiro-Machi, Yashiro-Kumamoto.
B.
C. Roman Catholic.

15. Hakujuji-kai Shinryojo.
A. 72 Sendagi-Cho, Komagome, Hongo.
B. Kokichi Imano.
C. White Cross Society.

16. Hakujuji-kai Shinryojo.
A. 17 Naka Sarugaku-Cho, Kanda, Tokyo.
B. S. Nishi.
C. White Cross Society.

17. Hakujuji-kai Shinryojo.
A. 127 Goten Machi, Hakusan, Koishikawa, Tokyo.
B. Toshiwo Kanno.
C. White Cross Society.

18. Hakujuji-kai Shinryojo.
A. 10 of 1 Nishiki Cho, Kanda, Tokyo.
B. Kikuma Munai.
C. White Cross Society.

19. Hospital for Lepers (Shiritsu Byoin Ihai-en).
A. 956 Shimo Meguro, Meguro Machi, Tokyo Fu.
B. Hidetoyo Wada.
C. Supported by Kozensha Shadan Hojin. Kozensha-Interdenominational Society of Christian Japanese and foreign missionaries which owns and operates the Ihai-en.

20. Hospital of Sacre-Soeur.
A. Kami Bayashi-Cho, Kumamoto.
B.
C. Roman Catholic.

21. Joshi Kyoiku-en.
A. 7 Shimo - Yamate - Dori, Kobe.
B.
C. Roman Catholic.

22. Kobe Clinic.
A. Nagata Cho, Kobe.
B. Yayeko Shiba (T. Kagawa).
C. Nihon Kirisuto Kyokwai.

23. Koyama Fukusei Hospital for Lepers.
A. 109 Fujioka Mura, Sunto Gun, Shizuoka Ken.
B.
C. Roman Catholic.

24. Kumamoto Kaishun Hospital for Lepers.
A. Kurokami - Machi, Kumamoto.
B. Hannah Riddell.
C. Seiko Kai.

25. Kyoto Health Center.
A.
B. J. K. Morris.
C. Protestant Episcopal.

26. Kyoto Sanin.
A. Naka Choja Machikado, Muro-Machi-dori, Kamikyo-Ku, Kyoto.
B. Riichiro Saiki.
C. Kirisuto Dendo Tai.

27. Laborers Dispensary.
A. 67 of 2 Matsukura Cho, Honjo Ku, Tokyo.
B. Kan Majima—Supervisor: T. Kagawa.
C. Undenominational.

28. Nihon M. T. L. (For Tuberculosis).
A. Tokyo Y.M.C.A., Mitoshiro-Cho, Kanda.
B. Masakane Kobayashi.
C.

29. Nihon St. Paul Fuzoku Hakuai Byoin. (Dispensary for the Poor).
A. 8 Omote Sarugaku-Cho, Kanda, Tokyo.
B.
C. Roman Catholic.

30. Oimachi Branch Dispensary.
A. Oimachi, Ebara Gun, Tokyo Fu.
B. Sakuzo Yoshino.
C. None (San-iku-kai).

31. Okayama Free Dispensary (Okayama Hakuaikai Seryo-in).
A. 37 Hanabatake, Okayama.
B. Alice P. Adams.
C. Nihon Kumiai Kyo Kai.

32. Okuura Mura Jikei-in Dispensary.
A. 1816 Okuurago, Minami Matsuura Gun, Nagasaki Ken.
B. Ichitaro Yamaguchi.
C. Catholic.

33. Omi Sanitarium.
A. 495 Oaza Kitanosho, Utsuro Mura, Gamo Gun, Shiga Ken.
B. Etsuzo Yoshida.
C. Omi Mission.

34. Open Air School for Weak Children.
A. Kowada Kaigan, Chigasaki Machi, Kanagawa Ken.
B. Tomaru Hayashi.
C. White Cross Society—Interdenominational.

35. Osaka Dental Clinic.
A. Shikanjima Settlement.
B. Genjiro Yoshida.
C. Nihon Kirisuto Kyokai.

36. Rakusei Hospital for Lepers.
A. Akashi, Hyogo.
B. M. Fukushima.
C. None.

37. Rimpokan Dispensary.
A. Suna Machi, Minami Katsushika Gun, Tokyo Fu.
B. Sakuzo Yoshino.
C. None (San-iku-kai).

38. Salvation Army Hospital for Tuberculosis.
A. Uchimura, Wadahori, Toyotama Gun, Tokyo Fu.
B. G. Yamamuro.
C. Salvation Army.

39. Salvation Army Asakusa Hospital.
A. 1 Kita Misuji, Asakusa, Tokyo.
B. G. Yamamuro (Sanya Matsuda).
C. Salvation Army.

40. San-iku-kai Kinshi Hospital.
A. 17 of 2 Yanagiwara Machi, Honjo Ku, Tokyo.
B. Sakuzo Yoshino.
C. None (San-iku-kai).

41. Sanitarium for Prevention of Tuberculosis.
A. Inubogasaki, Choshi Machi, Chiba Ken.
B. Kikutaro Matsuno.
C. Supported by Hoon Kai (Gratitude Association).

42. Seirei Hospital.
A. 5 Gobancho, Naga-Machi, Kanazawa, Ishikawa.
B.
C. Catholic.

43. Seishin Aishi Kai Seishin Iin —A Dispensary.
A. 10 Hotono Shin Machi, Akita.
B.
C. Roman Catholic.

44. Seishin-in Dispensary.
A. Kami Hayashi-Machi, Kumamoto.
B. Shunzo Naraki.
C. Roman Catholic.

45. Shikanjima Dispensary.
A. 7 Sanchome, Shikanjima Odori, Konohanaku, Osaka.
B. Genjiro Yoshida (Kagawa).
C. Kagawa and Kagawa Co-operators.

46. Shionkai Chiryojo (Dispensary).
A. Shin Yashiki-Machi, Kumamoto.
B. Reiju Fukuda.
C.

47. St. Barnabas Hospital (Woman's and Children's Hospital).
A. Kawaguchi-Cho, Nishiku, Osaka.
B. J. K. Morris.
C. Protestant Episcopal.

48. St. Barnabas Hospital for Lepers.
A. Kusatsu, Kusatsu Machi, Gumma Ken.
B. Mary H. Cornwall-Legh.
C. Seiko Kai.

49. St. Luke's International Hospital Dispensary.
A. Akashi Machi, Tsukiji, Kyobashi-Ku, Tokyo.

B. (C. M. Nuno, Dispensary) R. B. Teusler.
C. Seiko Kai.

50. Education Hall Free Dispensary.
A. 908 Kinokuni-Cho, Higashi-Ku, Osaka.
B.
C.

51. Suzuran-En for Lepers.
A. Takijirigahara, Kusatsu, Azuma Gun, Gumma Ken.
B. Chiyo Mikami (Holiness).
C. No Church Affiliation.

52. Tairo-in Hospital for Lepers.
A. Shimazaki-Machi, Kumamoto.
B.
C. Roman Catholic.

53. Tokyo Sanitarium—Hospital.
A. Box 7 Yodobashi P.O., Tokyo Fu. (Branch: 17 Nakasarugaku-Cho, Kanda, Tokyo).
B. H. J. Perkins, Secretary—Treasurer.
C. Seventh Day Adventists.

54. Tuberculosis Relief Society (Hoon Kai).
A. 26 Kasumi Cho, Azabu, Tokyo.
B. Kikutaro Matsuno.
C. Any Christian eligible for membership.

55. W.C.T.U. Kochi Shibu. (Free and at cost treatment).
A. 704 Kitakawa Suji, Kochi.
B. Ikuri Sunakawa.
C. W.C.T.U.

56. (Not Yet Named) Hospital for Lepers.
A. 303 Kami-Haruyoshi, Fukuoka.
B. J. Cowl.
C. Church of England.

Welfare for Children

1. Ai-no-Iye.
A. 518 Chozaigahara, Takinogawa, Tokyo Fu.
B. Yaeko Kemuriyama.
C.

2. Airin-Sha Creche.
A. 48 Kitada Machi, Matsuye City.
B. Heiji Fukuda.
C. Seiko Kai.

3. Ai Sei San-in.
A. 5084 Oi-Machi, Ebara Gun, Tokyo.
B. Sada Onodera.
C. Nihon Kumiai Kyokwai (Japan Congregational Church).

4. Ai Sen Creche.
A. Kita Nitto-Cho, Tennoji Ku, Osaka.
B. Eiko Tomita.
C. Nihon Kumiai Kyokwai (Japan Congregational Church).

5. Aisen Jinjo Shogakko (Primary School for the Poor).
A. Kita Nitto-Cho, Tennoji-Ku, Osaka.
B. Kajuro Iwobara.
C. Nihon Kumiai Kyokwai (Japan Congregational Church).

6. Aisen-ryo Orphanage.
A. 72 Sasugaya-Cho, Koishikawa-Ku, Tokyo.
B. Susan Bauernfeind.
C. Nihon Fukuin Kyokwai (Japan Evangelical Church).

7. Airin Dan Shogakko.
A. 1502 Kanasugi Cho, Nippori, Tokyo.
B. G. Bott.
C. Nihon Mesojisuto (Japan Methodist).

8. Aisen Takuji-Sho (Nursery).
A. Kita Nitto-Cho, Tennoji-Ku, Osaka.
B. Eiko Tomita.
C. Nihon Kumiai Kyokwai (Japan Congregational Church).

9. Aizawa Takuji-en (Nursery).
A. 3188 Negishi, Yokohama.
B. Waka Ninomiya.
C. Nihon Mesojisuto Kyokwai (Methodist Church).

10. Asahigawa Aiji-en (Nursery).
A. Ichijo 5 Chome, Asahigawa-Shi, Hokkaido.
B.
C.

11. Asakusa Kaikan Creche.
A. 87 Tanaka Machi, Asakusa, Tokyo.
B. Shoichi Suzuki.
C. Kirisuto Kyokwai.

12. Bethany Home for Widows with Children.
A. 36 of 3 Yanagihara Machi, Honjo, Tokyo.
B. A. J. Stirewalt.
C. Nihon Ruteru Kyokwai (Japan Lutheran Church).

13. Chiba Orphanage.
A. 115 Tateyama-Machi, Awa-Gun, Chiba-Ken.
B. Shikataro Koda.
C. Nihon Seiko Kai.

14. Chusu-hara Orphanage.
A. Hokita, Kami Hokita Mura, Koyu Gun, Miyazaki Ken.
B.
C. Nihon Kumiai Kyokwai (Japan Congregational Church).

15. Colonisation Hall Creche.
A. 35 Hiroo-Cho, Azabu, Tokyo.
B. G. Yamamuro.
C. Salvation Army.

16. Dairi Nursery.
A. 3 Shirokane-Machi, Dairi, Moji, Fukuoka Ken.
B. Toi Ishiguro.
C. Dairi Iesu Kyokai.

17. Education Hall for Girls.
A. Shimo Yamate Dori, Kobe.
B. Society of Holy Child, France, Antonin.
C. Roman Catholic.

18. Fukagawa Kaikan Creche.
A. 26 Higashi Daiku-Machi, Fukagawa Ku, Tokyo.
B. William Axling.
C. Nihon Baputesuto Kyokwai (Japan Baptist Church).

19. Futaba Hoikuen.
A. Moto-Machi, Yotsuya Ku, Tokyo.
B. Yuka Noguchi.
C.

20. Futaba Hoikuen Bun-en.
A. Asaki-Machi, Yotsuya Ku, Tokyo.
B. Yuka Noguchi.
C.

21. Trappists' Fuzoku Gaku-en (Orphanage).
A. Hokkaido.
B. Furie Okada.
C. Trappists.

22. Garden of Light Creche.
A. 85 of 2, Matsukura Cho, Honjo Ku, Tokyo.
B. Yoshimichi Kidachi (T. Kagawa).
C.

23. Gifu Kummoin.
A. Umegae Cho, Gifu.
B. Keijiro Kosakai.
C. The Miss. Soc. of The Church of England in Canada).

24. Hakodate School for Deaf and Blind.
A. 87 Moto Machi, Hakodate, Hokkaido.
B. Masajiro Sato.
C.

25. Hakodate School for Deaf and Blind.
A. Shiomi Machi, Hakodate, Hokkaido.
B.
C. Opened by Mrs. Charlotte Draper.

26. Hakuai Yu-en (Nursery).
A. Baptist Church, Hiroshima.
B. F. J. E. Ray.
C. Nihon Baputesuto Kyokwai (Japan Baptist Church).

27. Hanai Fushoku Kai (Nursery and Education of the Poor).
A. 229 Hayashi Tera Machi, Higashi Nariku, Osaka.
B. Matsutaru Fujimoto.
C.

28. Hakuai Sha (Home for Children and Welfare Work for Women).
A. 37 Imazato Machi, Higashi Yodogawa Ku, Osaka.
B. Jitsunosuke Kohashi.
C. Osaka Seiko Kai.

29. Hakuai Sha (Nursery and Night School).
A. 37, Imasato Machi, Higashi Yodogawa Ku, Osaka.
B. Jitsunosuke Kobashi.
C. Osaka Seiko Kai.

30. Hokusei-en (Orphanage, Creche).
A. 6 Higashi Sanjo, Obihiro Machi, Tokachi, Hokkaido.
B. Shinsaku Nakamura.
C.

31. Home School (Reformatory School).
A. 2617 Nishi Sugamo, Kita Toshima Gun, Tokyo Fu.
B. Kosuke Tomeoka.
C. Nihon Kumiai Kyokai (Japan Congregational Church).

32. Hongo Congregational Church Creche.
A. 2 Yumi Cho, 1-Chome, Hongo, Tokyo.
B. Suyehiko Noguchi.
C. Nihon Kumiai Kyokwai (Japan Congregational Church).

33. Hyuga Kummoin (School for the Blind).
A. 3197 Kami Beppu, Miyazaki Shi.
B. Kenji Sekimoto.
C.

34. Imaharu Creche.
A. 45 Taisho-dori, Imaharu Shi, Ehime Ken.
B. Chika Yasui.
C. Nihon Kumiai Kyokwai (Japan Congregational Church).

35. Iwate Yoiku-in (Orphanage).
A. 200 Kaga Cho, Morioka.
B. Genhachi Kohara.
C. Nihon Kirisuto Kyokwai.

36. Japan Rescue Mission Ikujibu (Children's Home).
A. Tomizawa, Nishitaka Mura, Natori Gun.
B. Bessie Butler.
C. Japan Rescue Mission.

37. Japan St. Paul Society Orphanage.
A. 8 Omote Sarugaku Cho, Kanda, Tokyo.
B.
C. Roman Catholic.

38. Jiai Creche.
A. Kengun Mura, Hotaku Gun, Kumamoto.
B. Maude Powlas.
C. Nihon Ruteru Kyokai (Japan Lutheran Church).

39. Jiai Orphanage.
A. Kengun Mura, Hotaku Gun, Kumamoto.
B. Maude Powlas.
C. Nihon Ruteru Kyokwai (Japan Lutheran Church).

40. Jomo Koji-in (Orphanage).
A. 149 Iwagami Cho, Maebashi, Gumma Ken.
B. Naoo Kaneko.
C. Nihon Kumiai Kyokai (Japan Congregational Church).

41. Kamakura Hoikuen (Protection of Children).
A. 607 Dai Machi, Kamakura, Kanagawa Ken.
B. Otojiro Satake.
C. Nihon Mesojisuto Kyokai (Methodist Church).

42. Kanazawa Ikuji-en (Home for Children).
A. 27, Kami Takasho Machi, Kanazawa Shi.
B. R. W. McWilliams.
C. Nihon Mesojisuto Kyokai (Methodist Church).

43. Kanme-Mura Nursery.
A. Kanme Mura, Kume Gun, Okayama Ken.
B.
C.

44. Katei-Gakko (Branch of Home School).
A. Chigasaki Machi, Koza Gun, Kanagawa Ken.
B. Kosuke Tomeoka.
C. Nihon Kumiai Kyokai (Japan Congregational Church).

45. Katei Gakko Sanabuchi Bunko (Reformatory).
A. Sanabuchi, Mombetsu Gun, Hokkaido.
B. Kosuke Tomeoka.
C. Nihon Kumiai Kyokai (Japan Congregational Church).

46. Kibo Kan (Home for Delinquents).
A. 16 of 1 Kita Senba Cho, Minato Ku, Osaka.
B. Gumpei Yamamuro.
C. Salvation Army.

47. Kikubashi Day Nursery.
A. 36 of 3 Yanagihara Machi, Honjo, Tokyo.
B. A. J. Stirewalt.
C. Nihon Ruteru Kyokai (Japan Lutheran Church).

48. Kiyozumi Creche.
A. Baron Iwasaki's Mansion, Isezaki Cho, Fukagawa, Tokyo.
B. Kinuko Sekiya.
C.

49. Kobe Koji-in (Orphanage).
A. Yashiki 4, Bangai, 7 Chome, Naka Yamate-Dori, Kobe.
B. Hatsu Yano.
C. Nihon Kumiai Kyokai (Japan Congregational Church).

50. Kobokan.
A. 2195 Aza Fukaseiru, Terajima Machi, Tokyo Fu.
B. Mrs. G. Bowles.
C. W.C.T.U.

51. Kochi Jogakkai (Religious Education for Orphans and Poor Girls).
A. 180 Takajo Machi, Kochi.
B. Annie Dowd.
C. Nihon Kirisuto Kyokai.

52. Koigaura Orphanage.
A. Arikawa Mura, Minami Matsuura Gun, Nagasaki Ken.
B. Yae Osaki.
C. Roman Catholic.

53. Kwassui Orphanage.
A. 96 Kushimago, Omura, Nagasaki.
B. Mariana Young.
C. Nihon Mesojisuto Kyokai (Methodist Church).

54. Kyofukai Tokyo Fujin Home.
A. 356 Hiyaku-nin-cho, Okubo, Tokyo Fu.
B. Azuma Moriya.
C. W.C.T.U.

55. Kyoto Jido Aigo Kai (Nursery).
A. 5 Shimo Yanagi Machi, Tanaka, Kamikyo Ku, Kyoto.
B. Koji Tsujihara.
C.

56. Kyureitai Kobe Jitsugyo Gakuin (Reformatory for Children).
A. Hirano, Kobe.
B. Kotaro Kaneko.
C. Nihon Kyureitai.

57. Maria Juku.
A. 19, Dai Machi, Sekiguchi, Koishikawa, Tokyo.
B.
C. Roman Catholic.

58. Matsue Ikuji-in (Home and School for Poor Children).
A. 48 Kita Tamachi, Matsue, Shimane Ken.
B. Heiji Fukuda.
C. Seiko Kai.

59. Meguro Hoikuen.
A. 420 Shimo Meguro, Meguro Machi. Tokyo Fu.
B. C. P. Garman.
C. Nihon Kurisuchiyan.

60. Mukojima Nursery.
A. 310 Sumida Machi, Tokyo Fu.
B. Gertrud Kuecklich.
C. Nihon Fukuin Kyokai (Japan Evangelical Church).

61. Nagasaka Home.
A. Nagasaka Cho, Azabu Ku, Tokyo.
B. Sybil Courtice.
C. Nihon Mesojisuto Kyokai (Methodist Church).

62. Nakamura Aiji-en (Love of Children Creche).
A. 1290 Nakamura Cho, Yokohama.
B. Waka Ninomiya.
C. Nihon Mesojisuto Kyokai (Methodist Church).

63. Nazareth Orphanage.
A. Yashiro Machi, Yashiro Gun, Kumamoto.
B.
C.

64. Nippon Ikuji-in (Home for Children).
A. 794 of 1 Oaza Nishi-kano, Kano Machi, Inaba Gun, Gifu Ken.
B. Kiko Igarashi.
C.

65. Nippon St. Paul's Girl School Orphanage.
A. 1 Kasumi Cho, Azabu, Tokyo.
B.
C.

66. Nursery School.
A. Nakamura Cho, Yokohama.
B. Olive I. Hodges.
C. Nihon Mifu Kyokai (Methodist Protestant Church).

67. Oji Creche of Glad Tidings.
A. 715 Enoki Cho, Oji, Tokyo Fu.
B. C. P. Garman.
C. Nihon Kurisuchian Kyokai.

68. Okayama Hakuaikai Elementary School.
A. 37 Hanabatake, Okayama.
B. A. P. Adams.
C. Nihon Kumiai Kyokai (Japan Congregational Church).

69. Okuura-Mura Jikei-in (Orphanage, etc.).
A. 1816 Okuurago, Minami Matsuura Gun, Nagasaki.
B. Ichitaro Yamaguchi.
C. Roman Catholic.

70. Oral School for the Deaf in Japan (Nippon Ro-wa Gakko).
A. 458 Kitazawa, Tokyo.
B. Kyuma Murakami.
C. Non-denominational.

71. Osaka Boys' Home (Kibokan).
A. Izuo Cho, Kita Ku, Osaka.
B. G. Yamamuro.
C. Salvation Army.

72. Osaka Girls Home (Kibokan).
A. 2 Nada Machi, Kitaku, Osaka.
B. Gumpei Yamamuro.
C. Salvation Army.

73. Otate Takuji-en (Nursery).
A. Ipponyanagi, Oaza Kawanaka, Otate Machi, Ko-Okita Gun, Akita Ken.
B. Isuke Miyazaki.
C. Nihon Mesojisuto Kyokai.

74. Roman Catholic School for Girls.
A. 415 Shimo Maruya Machi, Sanjo Noboru, Mawara Machi Dori, Kyoto.
B.
C. Roman Catholic.

75. San-iku-kai Creche.
A. Uemori Cho, Yanagishima, Honjo, Tokyo.
B. Sakuzo Yoshino.
C. San-iku-kai.

76. San-iku-kai Honjo Sanin (for maternity cases or orphans).
A. 55 Umemori Machi, Yanagishima, Honjo Ku, Tokyo.
B. Sakuzo Yoshino.
C. None.

77. Sapporo Ikuji-en (Orphanage, Creche).
A. 13 of 1 Minami Jujo Nishi, Sapporo.
B. Tatsujiro Furuya.
C.

78. Seishin-en Nursery.
A. 42, Tera Machi, Akita Shi.
B.
C. Roman Catholic.

79. Seishin-en Nursery.
A. 10, Shin Machi, Hodono, Akita Shi.
B.
C. Roman Catholic.

80. Sendai Christian Orphanage.
A. 160 Kita Yobancho, Sendai, Miyagi Ken.
B. Koya Kitano.
C. Interdenominational.

81. Senju Creche.
A. 129 of 5 Minami Senju Machi, Tokyo.
B. Shintaro Yamaguchi.
C. Nihon Seikokai.

82. Shimazaki Orphanage.
A. Shimazaki Machi, Kumamoto.
B. P. M. Colombo.
C. Roman Catholic.

83. Shin Ai Hoiku-en (Nursery).
A. Saiin Cho, Higure Nishi Iru Agaru, Maruta Cho Dori, Kyoto.
B. Makiko Sonobe.
C. Seiko Kai.

84. Shirakawa Gaku-en (Education of Weak-Minded).
A. Kita Takagamine, Atago Gun, Kyoto Fu.
B. Ryokichi Wakita.
C.

85. Shiritsu Hirosaki Takuji-en (Nursery).
A. Oaza, Shashosho Machi, Hirosaki.
B. Motojiro Yamaga.
C. Nihon Mesojisuto Kyokai (Methodist Church).

86. Shirokane Takujisho (Nursery).
A. 11 Shirokane Machi, Kanazawa Shi.
B. Teiichi Matsuoka.
C. Nihon Mesojisuto Kyokai (Methodist Church).

87. Shizuoka Home (Orphanage and Nursery).
A. 183 Imiya Machi, Shizuoka.
B. (L. S. Albright) Ishimaru.
C. Nihon Mesojisuto Kyokai (Methodist Church).

88. Shizuoka Nursery School.
A. 183 Imiya Machi, Shizuoka.
B. L. S. Albright.
C. Nihon Mesojisuto Kyokai (Methodist Church).

89. St. Hilda Yoko Home (for girls and Children).
A. 360 Sanko Cho, Shiba, Tokyo.
B. Edith Constance, Sister Superior.
C. Sisters of the Epiphany.

90. St. John's Creche.
A. 61 Saikeiya Machi, Tennoji, Osaka.
B. Teijiro Yanagiwara.
C. Seiko Kai.

91. Sumire Jo Gakuin (Creche and Orphanage).
A. Koenji, Suginami Machi, Tokyo Fu.
B. Junbe Russlon.
C. Roman Catholic.

92. Takajo Machi Creche.
A. Takajo Machi, Hiroshima.
B. J. B. Cobb.
C. Nihon Mesojisuto Kyokai (Methodist Church).

93. Takinogawa Gakuen (Training of Feeble-minded).
A. 126 Owaza Sugamo, Nishi Sugamo Machi.
B. Eiichi Shibuzawa.
C. Nihon Seiko Kai.

94. Tamba Orphanage.
A. Mizunomi, Sannomiya Mura, Funai Gun, Tamba.
B. Koji Tsujihara.
C. None.

95. Ten-shi En (Angel Garden).
A. Minami Shin Tsuboi Cho, Kumamoto.
B. P. M. Bortia.
C. Roman Catholic.

96. Tokyo Doai Moa Gakko (School for the Blind).
A. 2369 Aza Tani Cho, Nakano Machi, Tokyo Fu.
B. J. C. Awman.
C. Nihon Mifu Kyokai (Methodist Protestant Church).

97. Tokyo Ikurei-en (Orphanage).
A. 754 Kamiuma, Komazawa Machi, Tokyo Fu.
B. Hatsu Kitazawa.
C. Nicolaido.

98. Tottori Kenritsu Shotoku Gakko (Reformatory).
A. Fukuyone Mura, Saeki Gun, Tottori Ken.
B. Toshio Sato.
C.

99. Uragami Yoiku-en (Orphanage).
A. 358 of 2 Motohara Machi, Nagasaki.
B. Maki Iwanaga.
C.

100. Yokohama Kummo-in (School for the Blind).
A. 3414 Negishi Machi, Yokohama.
B. G. F. Draper.
C. Nihon Mesojisuto Kyokai (Methodist Church).

101. Yonen Hogokai Kosuge Katei Gakuen (Reform School for Girls).
A. 1283 Minami Ayase Mura, Minami Katsushika Gun, Tokyo Fu.

B. Shirosuke Arima.
C. Nihon Kumiai Kyokai (Japan Congregational Church).

102. Yonen Hogokai Yokohama Katei Gakkuen (Reformatory School for Girls).
A. 3124 Mineoka Machi, Hodogaya, Yokohama.
B. Shirosuke Arima.
C. Nihon Kumiai Kyokai (Japan Congregational Church).

103. Yurin Yen Creche.
A. Kashiwagi, Yodobashi, Tokyo Fu.
B.
C.

Social Study and Survey Groups

(C.=Objectives).

1. Aoki Kyosai.
A. 777 Shinden, Sugamo Machi, Tokyo Fu.
B. Shozo Aoki.
C. (Objectives:) To study alcoholic problems.

2. Central Association for the Welfare of the Blind.
A. General Federation of Social work, Bureau of Social Affairs Building, Ote Machi, Tokyo.
B. Takeo Iwahashi and Genevieve Caulfield, Honorary Secretaries.
C. (a) Welfare of the Blind. (b) Preventions of blindness.

3. Christian Extension in Greater Tokyo.
A. 20 Nishi Konya Cho, Kyobashi Ku, Tokyo.
B. Seimei Yoshioka.
C. To intensify and extend Christian life in Great Tokyo.

4. Committee for the Investigation of Opium Traffic.
A. c/o Dentaro Maruyama, 77 Yamabuki Cho, Ushigome Ku, Tokyo.
B. Toriji Kikuchi, Secretary.
C. To study situation of Opium Traffic and disseminate information.

5. Kagawa Co-operators in Japan.
A. 51 Demma Cho 1-Chome, Yotsuya, Tokyo.
B. Helen F. Topping, Executive.
C. To free Dr. Kagawa for full release of vision (a) by regular financial support of settlements, (b) by organization of committees, (c) by publication of Kagawa's books (d) by promotion of social study classes.

6. Kobe Association of Social Reform of the Christian Church.
A. 6 Shimo Yamate Dori, Kobe (Y.M.C.A.).
B. Senshiro Muramatsu, Ryuzo Okumura.
C. To unify social works by study and recreation.

7. Kyofukai or W.C.T.U.
A. 360 Okubo, Hiyakunin Cho, Tokyo Fu.
B. Mrs. Chiyo Kozaki.
C. Temperance, Moral Purity, World Peace, Woman's Suffrage in Japan.

8. American National Council of the Y.M.C.A.
A. 10 Omote Sarugaku Cho, Kanda, Tokyo.
B. G. S. Phelps.
C. A social service program expressing itself in employment bureau, legal advice, boys' clubs, night-schools for under privileged boys, dispensaries, Sunday-schools, hotels, hotels for transient young men, international travel service, and preparation schools for emigrants.

9. Nihon Kokumin Kinshu Domei (National Temperance League).
A. 10 Omote Sarugaku Cho, Kanda, Tokyo.
B. Hampei Nagao.
C. Establishment of Temperance.

10. National Y.M.C.A.
A. 10 Omote Sarugaku Cho, Kanda, Tokyo.
B. Koken Kakehi.
C. Promotion and establishment of social work.

11. National Y.W.C.A.
A. 10 Omote Sarugaku Cho, Kanda, Tokyo.
B. Kotoko Yamamoto.
C. Promotion and establishment of social work.

12. Nihon Baptist Kyokai Social Department.
A. 4 of 1 Misaki Cho, Kanda, Tokyo.
B. Toota Fujii, Department Chairman.
C. Study and report of social work.

13. Ohara Shakai Mondai Kenkyu Jo (Ohara Research Bureau).
A. Reijin Machi, Tennoji Ku, Osaka.
B. Iwasaburo Takano.
C. (a) Study all social problems.
(b) Collect information and report it through its Quarterly and Pamphlets.

14. Opium Commission of Japan.
A. c/o Dentaro Maruyama, 77 Yamabuki Cho, Ushigome, Tokyo.
B. Toriji Kikuchi, Secretary.
C. To investigate and study problems connected with Opium.

15. Organization for Promotion of Oral Methods in Teaching Deaf.
A.
B.
C. (a) To establish best methods of teaching the deaf to become useful citizens.
(b) To find suitable employment for those finishing study courses.

16. Osaka Christian Social Workers Association.
A. Y.M.C.A., Tosabori, Nishi Ku, Osaka.
B. Shokichi Tomita, T. Hachihama.
C. To encourage faith and deepen the spirit of brotherhood among members. For its scientific study of social problems it meets with Osaka Fu Social Workers Federation and Osaka Private Social Workers Groups.

17. Social Department of the Nihon Kumiai Kyokai.
A. 1 of 1 Tosabori, Nishi Ku, Osaka, Daido-Building.
B. Yotaro Serino.
C. Study and survey of social problems. Education of members in social welfare.

18. Social Department of Nihon Mesojisuto Kyokai.
A. 106 Shimo-Negishi, Shitaya, Tokyo.
B. P. G. Price.
C. Study and Promotion of social movements with special concentration on the Purity Movement.

19. Social Section of Salvation Army.
A. 5 Hitotsubashidori, Kanda, Tokyo.
B. E. I. Pugmire.
C. Study, Survey, Relief, and Education.

20. Social Welfare Commission of the Kingdom of God Campaign.
A. 10 Omote Sarugaku Cho, Kanda, Tokyo.
B. Chairman: R. Manabe.
C. (a) Furtherance of social reform and social service.
(b) A social survey to result in Rural Gospel Schools, and helping unfortunate groups, special classes, and occupational groups.
(c) Translation of the Soc. Creed of the National Christian Council into actual living.

21. Social Welfare Commission of the National Christian Council.
A. 10 Omote Sarugaku Cho, Kanda, Tokyo.
B. Koken Kakehi.
C. To promote and survey social work.

22. Tokyo Christian Social Workers Association.

A. 3 of 3 Mitoshiro Cho, Kanda, Tokyo.
B. Kokichi Tomeoka.
C. Study and Survey of Social Problems and Social Movements.

23. Tokyo Y.M.C.A.

A. 3 Sanchome Mitoshiro Cho, Kanda, Tokyo.
B. H. Nagano (President), S. Saito (Gen'l Secretary).
C. Fellowship, study and information for all Christian Social Workers whether organization in which they work be Christian bodies or not.

24. Tokyo Y.W.C.A.

A. 12 Kita Koga Cho, Surugadai, Kanda, Tokyo.
B. Taki Shidachi.
C. To promote social movements by creating public opinion, to better life through business girls' clubs, younger girls clubs, a student department, a commercial department, an English Department, physical education, household economics and dormitories.

25. World Alliance for International Friendship Through the Churches.

A. 10 Omote Sarugaku Cho, Kanda, Tokyo.
B. K. Matsuno.
C. Welcome foreign guests, secure speakers for churches for the cause of international peace.

DIRECTORY OF RELIGIOUS AND SOCIAL ORGANIZATIONS

1.—Denominational Headquarters of Japanese Churches.

(1) Finrando Ha Fukuin Ruteru Kyokwai (Finland Lutheran Church).
Mr. Sogoro Ushimaru,
Higashi No, Iida Machi,
Nagano Ken.

(2) Fukyu Fukuin Kyokwai.
Dr. Emil Schiller,
No. 10, Noboribata, Shogoin Cho, Kyoto.

(3) Horinesu Kyokwai (Holiness Church).
No. 391, Kashiwagi, Yodobashi Machi, Tokyo Fu.

(4) Kami No Kyokwai (Church of God).
Mr. Ukichi Yajima,
No. 3510, Aza Uzawa,
Shimo Nerima Mura,
Tokyo Fu.

(5) Kirisuto Doshinkai.
No. 4, 3-Chome, Nishiki Cho, Kanda Ku, Tokyo.

(6) Kirisuto Kyokwai.
Sei Gakuin, Nakasato Cho,
Takinogawa, Tokyo Fu.

(7) Kirisuto Yukai (Society of Friends).
Mr. Seiji Hirakawa,
No. 13, 1-Chome, Mita Dai Machi, Shiba Ku, Tokyo.

(8) Kurisuchan Saiensu Kyokwai (Christian Science Church).
Sankaido Building, Tameike, Akasaka Ku, Tokyo.

(9) Kyuseigun Nihon Hon-ei (Salvation Army).
No. 5, Hitotsubashi Dori,
Kanda Ku, Tokyo.

(10) Nihon Araiansu Kyokwai.
Mr. Kagemori Kajihara,
Tobiya Machi, Funaka Machi, Ashina Gun, Hiroshima Ken.

(11) Nihon Baputesuto Kyokwai (Baptist Church).
Mr. Kumajiro Yamamoto,
Shiba Kyokwai, No. 20,
Tamura Cho, Shiba Ku,
Tokyo.

(12) Nihon Dendo Tai.
Kirisuto Dendo Kan,
Shinkaichi, Minatogawa,
Kobe.

(13) Nihon Dobo Kirisuto Kyokwai (United Brethren Church).
Mr. Chukichi Yasuda,
No. 1, Kitanobo, Nanzenji,
Shimo Kyoku, Kyoto.

(14) Nihon Dojin Kirisuto Kyokwai.
Mr. Aishi Terazawa,
No. 164, Kita Anto, Shizuoka.

(15) Nihon Domei Kirisuto Kyokwai.
Mr. Kohei Sugimoto,
No. 1272, Tori Machi,
Chiba.

(16) Nihon Fukuin Kyokwai (Evangelical Church).
Mr. Kinzo Shinohara,
No. 500, Shimo Ochiai Machi, Tokyo Fu.

(17) Nihon Fukuin Ruteru Kyokwai (Lutheran Church).
Mr. Ton Miura,
No. 921, Shimo Saginomiya, Nokata Machi,
Tokyo Fu.

(18) Nihon Jiyu Mesojisuto Kyokwai (Free Methodist Church).
Mr. Saichi Oya,
No. 48, 1-Chome, Maruyama Dori, Sumiyoshi Ku, Osaka.

(19) Nihon Kirisuto Kyokwai.
No. 3, 4-Chome, Shin Machi, Akasaka Ku,
Tokyo.

(20) Nihon Kumiai Kirisuto Kyokwai (Congregational Church).
Daido Building, 1-Chome,
Tosabori Dori, Nishi Ku,
Osaka.

(21) Nihon Mesojisuto-Kyokwai (Methodist Church).
No. 23, Midori-ga-Oka, Shibuya Machi, Tokyo Fu.

(22) Nihon Mifu Kyokwai (Methodist Protestant Church).
Mr. Chokichi Sakai,
No. 1199, Tsujido, Fujisawa Machi, Kanagawa Ken.

(23) Nihon Nazaren Kyokwai.
Mr. Hiroshi Kidagawa,
Hon Machi, 7 Jo Sagaru, Kyoto.

(24) Nihon Seikokai.
Nihon Seikokai Kyomuin,
No. 8, Sakae Machi, Shiba Ku, Tokyo.

(25) Sebunsu De Adobenchisuto Kyokwai (Seventh Day Adventist Church).
No. 171, Amanuma, Suginami Cho, Tokyo Fu.

(26) Seisho Shinrikan.
Mr. Kotaro Chikuyama,
No. 3, Rosoku Machi, Kanda Ku, Tokyo.

(27) Sekai Senkyodan.
No. 391, Kashiwagi, Yodobashi Machi, Tokyo Fu.

2.—American Mission to Lepers.
Mr. H. D. Hannaford, District Secretary,
No. 3, Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.

3.—Christian Endeavor Union (Kyoreikai).
Rev. Masataro Shigematsu, Secretary,
No. 1, Miyazaki Cho, Naka Ku, Yokohama.

4.—Federation of Christian Missions.
Rev. J. S. Kennard, Ph.D., Secretary,
No. 804, Bizen Machi, Mito, Ibaraki Ken.

5.—Fellowship of Reconciliation (Yuwa Kai).
Mr. Seiju Hirakawa, Secretary,
No. 13, 1 Chome, Mita Dai Machi, Shiba Ku, Tokyo.
Rev. T. D. Walser, Associate Secretary,
No. 19 of 9, Tsuna Machi, Mita, Shiba Ku, Tokyo.

6.—Haisho Undo Renmei (Movement for Abolition of Licensed Prostitute Quarters).
Mr. Yahei Matsumiya.
No. 500, Shimo Ochiai Machi, Tokyo Fu.

7.—Japan Christian Education Association (Nihon Kirisutokyo Kyoiku Domei Kai).
Mr. Takuo Matsumoto, Secretary,
No. 420, Iriyamazu, Omori, Tokyo Fu.

8.—Japan Kindergarten Union.
Miss Louise Callbeck, Secretary,
12 Agata Machi, Nagano, Nagano Ken.

9.—Japanese Language School.
Rev. Darley Downs, Director,
Tokyo Y.M.C.A. Building, Mitoshiro Cho, Kanda Ku, Tokyo.

10.—Kakusei Kai.
Mr. Hidekichi Ito, Managing Director,
No. 41, Otsuka Naka Machi, Koishikawa Ku, Tokyo.

11.—National Christian Council (Nihon Kirisutokyo Renmai).
Rev. Akira Ebizawa, Secretary,
No. 10, Omote Sarugaku Cho, Kanda Ku, Tokyo.

12.—National Sunday School Association (Nihon Nichiyo Gakko Kyokwai).
No. 8, 1 Chome, Nishiki Cho, Kanda Ku, Tokyo.

13.—National Temperance League (Nihon Kokumin Kinshu Domei).
Mr. Hampei Nagao, President,
No. 10, Omote Sarugaku Cho, Kanda Ku, Tokyo.

14.—National W.C.T.U. (Kirisutokyo Fujin Kyofukai).
Mrs. Chiyoko Kozaki, President,
No. 360, Hyakunin Cho, Okubo, Tokyo Fu.

15.—National Y.M.C.A. (Nihon Kirisutokyo Seinenkai Domei).

Mr. Mitsuaki Kakehi,
General Secretary,
No. 10, Omote Sarugaku Cho, Kanda Ku, Tokyo.

16.—National Y.W.C.A. (Kirisutokyo Joshi Seinenkai Nihon Domei).

Miss Kotoko Yamamoto,
General Secretary,
No. 10, Omote Sarugaku Cho, Kanda Ku, Tokyo.

17.—Union Hymnal Committee (Sanbika Iin).

Mr. Hajime Watanabe,
Secretary,
No. 257, Asagaya, Tokyo Fu.

Rev. F. D. Gealy,
Associate Secretary,
No. 2, Aoyama Gakuin, Aoyama, Tokyo Fu.

18.—White Cross Society (Hakujujikai).

Mr. Kikuma Munesui,
Director,
No. 10, 1 Chome, Nishiki Cho, Kanda Ku, Tokyo.

19.—World Alliance for International Friendship through the Churches, Japan Executive Committee (Nihon Kokusai Shinzen Kirisutokyo Sekai Renmei).

Mr. Kikutaro Matsuno,
Secretary,
No. 26, Kasumi Cho, Azabu Ku, Tokyo.

STATISTICS FOR 1929

Prepared by

P. S. MAYER

LIST OF MISSION BOARDS AND CHURCHES

The initials used are the standard forms for America, India, China and Japan.

1.—ABCFM.	American Board of Commissioners for Foreign Missions.
2.—ABF.	American Baptist Foreign Mission Society.
3.—AEPM.	Allgemeiner Evangelisch-Protestantischer Missionsverein. (The East Asia Mission).
4.—AFP.	Foreign Missionary Association of Friends of Philadelphia.
5.—AUBM.	Australian Board of Missions (Anglican).
6.—AG.	The Assembly of God.
7.—BS.	Bible Societies: American Bible Society The British and Foreign Bible Society and National Bible Society of Scotland.
8.—CC.	Mission Board of the Christian Church.
9.—CE.	Community of the Epiphany.
10.—CG.	Church of God.
11.—CJPM.	The Central Japan Pioneer Mission.
12.—CLS.	Christian Literature Society.
13.—CMA.	Christian and Missionary Alliance.
14.—CMS.	Church Missionary Society.
15.—CN.	Church of the Nazarene.
16.—EC.	Evangelical Church of North America.
17.—FMA.	General Mission Board of the Free Methodist Church of North America.
18.—IND.	Independent of any Society.
19.—JAM.	Japan Apostolic Mission.
20.—JBTS.	Japan Book and Tract Society.
21.—JEB.	Japan Evangelistic Band.
22.—JRM.	Japan Rescue Mission.
23.—KCA.	Kagawa Co-operators in America.
24.—KK.	Kumiai Kyokwai (Congregational).
25.—LCA.	Board of Foreign Missions of the United Lutheran Church in America.
26.—LEF.	The Lutheran Gospel Association of Finland.
27.—LM.	Liebenzeller Mission.
28.—MBW.	Missionary Bands of the World.
29.—MEFB.	Board of Foreign Missions of the Methodist Episcopal Church.

30.—MES.	Board of Foreign Missions of the Methodist Episcopal Church, South.
31.—MKJ.	Mission to Koreans in Japan.
32.—MM.	Mino Mission.
33.—MP.	Board of Foreign Missions of the Methodist Protestant Church.
34.—MSCC.	Missionary Society of the Church of England in Canada.
35.—NKK.	Nihon Kirisuto Kyokwai. (Presbyterian and (Reformed).
36.—NMK.	Nihon Methodist Kyokwai. (UCC, MEFB, MES).
37.—NSK.	Nippon Sei Ko Kwai. (CMS, MSCC, SPG, AUBM).
38.—OMJ.	Omi Mission.
39.—OMS.	Oriental Missionary Society.
40.—PE.	Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.
41.—PN.	Board of Foreign Missions of the Presbyterian Church of the United States of America.
42.—PS.	Executive Committee of the Board of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian).
43.—RCA.	Reformed Church in America.
44.—RC.	Roman Catholic Church.
45.—RCUS.	Reformed Church in the United States.
46.—ROC.	Russian Orthodox Church.
47.—SA.	Salvation Army.
48.—SAM.	Scandinavian American Alliance.
49.—SBC.	Southern Baptist Convention.
50.—SDA.	Seventh Day Adventists.
51.—SPG.	Society for the Propagation of the Gospel in Foreign Parts.
52.—UB.	Foreign Missionary Society of the United Brethren in Christ.
53.—UCC.	United Church of Canada.
54.—UCMS.	United Christian Missionary Society.
55.—UGC.	Universalist Central Convention.
56.—WM.	Wesleyan Methodist Connection of America.
57.—WSSA.	World's Sunday School Association.
58.—WU.	Woman's Union Missionary Society of America.
59.—YMCA-A.	Young Men's Christian Association (American National Council).
YMCA-T.	Government School Teachers Affiliated with YMCA.
60.—YMJ.	Yotsuya Mission.
61.—YWCA.	Young Women's Christian Association of the United States of America.
62.—EPM.	Foreign Missions of the Presbyterian Church of England.
63.—PCC.	Board of Foreign Missions, Presbyterian Church in Canada.

1. PERSONNEL

1. Total Foreign Staff.
2. Ordained men.
3. Unordained men.
4. Wives
5. Foreign Unmarried Women.
6. Physicians, Men.
7. Physicians, Women.
8. Nurses.
9. Short term workers (Medical).
10. Total Native Staff.
11. Ordained men.
12. Unordained men.
13. Women workers.
14. Professing Christians.

		A. FOREIGN									B. NATIVE STAFF				
		1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	ABCFM 1869	—	—	—	—	—	—	—	—	—	—	—	—	—	—
2.	ABF. 1872	57	12	4	16	25	0	0	0	0	293	30	122	141	241
3.	AEPM. 1886	4	2	0	2	0	0	0	0	0	9	4	0	5	5
4.	AFF. 1885	13	0	5	5	3	0	0	0	0	39	0	9	30	28
5.	AUBM. 1914	—	—	—	—	—	—	—	—	—	—	—	—	—	—
6.	AG. 1914	14	3	1	5	5	0	0	0	0	4	2	0	2	0
7.	BS. 1875	4	1	1	2	0	0	0	0	0	59	0	59	0	59
8.	CC. 1887	9	4	0	3	2	0	0	0	0	20	14	2	4	20
9.	CE.	—	—	—	—	—	—	—	—	—	—	—	—	—	—
10.	CG. 1910	0	—	—	—	—	—	—	—	—	—	—	—	—	—
11.	CJPM. .. 1925	2	0	0	0	2	0	0	0	0	14	4	1	9	14
12.	CLS 1912	4	1	1	0	2	0	0	0	0	9	0	3	6	9
13.	CMA. 1895	7	3	0	2	2	0	0	0	0	17	4	8	5	17
14.	CMS. 1869	—	—	—	—	—	—	—	—	—	—	—	—	—	—
15.	CN.														
16.	EC. 1876	15	3	0	3	9	0	0	0	0	119	29	17	73	118
17.	FMA. 1903	9	3	0	3	3	0	0	1	0	39	15	7	17	39
18.	IND.	16	0	5	4	7	0	0	0	0	48	6	26	16	42
19.	JAM. 1925	9	3	0	2	4	0	0	0	0	12	1	10	1	12
20.	JBTS. 1875	1	0	0	0	0	0	0	0	0	7	0	7	0	5
21.	JEB. 1903	27	—	9	5	15	0	0	0	0	43	6	29	8	—
22.	JRM. 1920	17	1	0	1	17	0	0	4	0	22	0	5	17	22
23.	KCM.	—	—	—	—	—	—	—	—	—	—	—	—	—	—
24.	KK. 1869	61	15	3	17	26	0	0	0	0	248	167	72	9	—
25.	LCA. 1892	38	13	0	13	12	0	0	1	0	60	24	7	29	36
26.	LEF. 1900	15	6	0	6	3	0	0	0	0	14	4	6	4	10
27.	LM. 1927	6	5	0	1	0	0	0	0	0	—	—	—	—	—
28.	MBW. 1913	3	1	0	1	1	0	0	0	0	10	3	2	5	10
29.	MEFB. 1873	79	16	2	22	39	0	0	0	0	280	—	162	118	211
30.	MES. 1886	70	19	3	21	27	0	0	0	0	—	—	—	—	- -
31.	MKJ. 1927	4	1	0	1	2	0	0	0	0	18	6	4	8	18
32.	MM.														
33.	MP. 1880	9	2	0	1	6	0	0	0	0	119	16	54	49	97
34.	MSCC. 1888	—	—	—	—	—	—	—	—	—	—	—	—	—	-
35.	NKK.	—	—	—	—	—	—	—	—	—	469	228	214	27	241
36.	NMK. 1873	—	—	—	—	—	—	—	—	—	371	269	—	102	371
37.	NSK. 1859	208	50	10	48	100	3	1	4	0	336	219	52	65	117
38.	OMJ. 1905	3	0	1	1	1	0	0	0	0	30	3	12	15	27
39.	OMS. 1901	0	0	0	0	0	0	0	0	0	271	60	113	98	271

		1	2	3	4	5	6	7	8	9	10	11	12	13	14
40.	PE. 1859	—	—	—	—	—	—	—	—	—	—	—	—	—	—
41.	PN. 1869	61	18	1	17	25	0	0	0	0	139	4	38	97	100
42.	PS. 1885	46	18	0	17	11	0	0	0	0	75	16	36	23	75
43.	RCA. 1859	36	12	1	10	13	0	0	0	0	126	8	96	22	98
44.	RC.	—	—	—	—	—	—	—	—	—	—	—	—	—	—
45.	RCUS. 1879	51	14	6	18	13	0	0	0	0	250	40	108	102	181
46.	ROC. 1877	—	—	—	—	—	—	—		—	—	—	—	—	—
47.	SA. 1895	15	7	0	7	1	0	0	0	0	533	207	60	266	533
48.	SAM. 1891	4	2	0	1	1	0	0	0	0	12	6	5	1	12
49.	SBC. 1886	20	7	0	7	6	0	0	0	0	106	14	91	1	69
50.	SDA. 1896	28	6	7	13	2	1	0	2	1	24	9	15	0	22
51.	SPG. 1873	—	—	—	—	—	—	—	—	—	—	—	—	—	—
52.	UB. 1895	4	2	0	2	0	0	0	0	0	40	10	9	21	40
53.	UCC. 1873	78	21	1	21	36	0	0	0	0	269	0	40	229	232
54.	UCMS. 1883	18	6	0	6	6	0	0	0	0	102	18	77	7	48
55.	UGC. 1890	7	2	1	2	3	0	0	0	0	7	5	0	2	—
56.	WM. 1919	2	1	0	1	0	0	0	0	0	8	1	7	0	8
57.	WSSA. 1915	0	0	0	0	0	0	0	0	0	—	—	—	—	—
58.	WU. 1871	5	0	0	0	5	0	0	0	0	25	4	3	18	20
59.	YMCA-A. ..1889	17	2	6	8	1	0	0	0	0	42	0	42	0	42
60.	YMJ. 1901	7	2	0	2	3	0	0	0	0	69	10	41	18	69
61.	YWCA. ...1904	14	0	0	0	14	0	0	0	0	39	0	0	39	39
62.	EPM. 1865	29	7	4	10	8	3	0	1	0	162	30	88	44	122
63.	PCC. 1872	25	3	5	8	9	4	0	4	0	88	55	16	17	31
	Totals ..	1173	282	77	332	458	11	1	13	0	5096	1551	1775	1770	—

C. EVANGELISTIC

15. Organized Churches.
16. Self-supporting Churches.
17. Preaching Places, not in 15.
18. Communicants added.
19. Total Columns 20 and 21.
20. Communicants.
21. Baptized Non-communicants.
22. Sunday Schools.
23. S. S. Teachers.
24. Teachers and Pupils.
25. Contributions to Christian Work in Yen.

		15	16	17	18	19	20	21	22	23	24	25
2.	ABF.	37	16	18	287	4414	4414	0	123	542	9775	¥44,189.00
3.	AEPF.	5	1	3	13	584	574	10	6	10	220	3,059.00
4.	AFP.	9	0	5	5	733	733	0	19	39	961	3,800.00
6.	AG.	5	0	2	35	126	126	0	13	16	806	660.00
7.	BS.	—	—	—	—	—	—	—	—	—	—	—
8.	CC.	16	1	8	97	1905	535	1370	20	99	1644	6,657.87
11.	CJPM.	6	1	6	45	180	180	—	22	22	550	2,003.00
13.	CMO.	18	5	4	136	—	659	—	27	58	1375	11,477.77
16.	EC.	30	1	10	230	2146	2146	6	54	209	4129	13,368.54

		15	16	17	18	19	20	21	22	23	24	25
17.	FMA.	16	4	8	328	1544	875	669	32	110	2135	19,171.16
19.	JAM.	5	0	1	50	200	300	0	6	5	500	600.00
21.	JEB.	33	2	0	0	170	170	0	18	31	834	2,233.00
22.	JRM.	0	0	8	8	187	87	100	8	21	474	1,066.72
24.	KK.	171	84	85	1228	29116	29116	0	260	1690	26561	535,651.00
25.	LCA.	18	2	14	236	3267	2798	469	50	159	3682	15,432.00
26.	LEF.	11	0	16	66	1226	1194	32	23	47	854	3,097.00
28.	MBW.	5	0	2	16	200	115	0	8	8	380	2,886.36
31.	MKJ.	24	0	10	36	1609	355	1254	33	89	969	7,786.36
33.	MP.	22	6	24	189	2998	—	—	51	190	3339	22,828.00
35.	NKK.	300	135	80	2691	50398	46438	3960	475	2144	39667	478,142.00
36.	NMK.	211	90	155	1036	33819	33819	0	591	2232	48309	379,179.00
37.	NSK.	243	38	0	1412	24123	14861	9262	373	1000	24882	214,940.51
38.	OMJ.	0	0	10	44	126	0	0	18	37	644	—
39.	OMS.	218	218	—	2782	10114	—	—	288	610	11663	286,984.16
*41.	PN.	—	—	45	—	—	—	—	32	100	1834	—
42.	PS.	58	19	46	526	6704	5443	1261	137	337	7680	81,660.00
43.	RCA.	19	0	14	135	673	560	113	50	111	2008	336.88
45.	RCUS.	100	13	42	529	6550	6147	403	122	500	8388	41,980.53
47.	SA.	122	0	0	0	0	0	0	123	462	8789	—
48.	SAM.	7	2	6	62	773	0	0	16	57	1200	8,500.00
49.	SBC.	17	5	10	181	2419	2419	0	35	208	2434	21,802.49
50.	SDA.	16	2	4	75	596	596	0	16	70	650	35,940.31
52.	NB.	20	4	3	200	2130	2033	97	31	161	2544	23,271.00
54.	UCMS.	22	1	19	168	2118	2118	0	30	135	2187	15,942.24
55.	UGC.	5	0	2	35	415	415	0	10	27	637	4,188.00
56.	WM.	5	0	8	27	190	190	0	11	35	695	2,814.00
58.	WU.	4	0	3	8	105†	100	—	43	53	1353	1,000.00
60.	YMJ.	10	4	58	303	800	800	0	74	148	3500	6,000.00
62.	EPM	104	64	0	450	12239	6134	6005	92	942	7669	75,525.00
63.	PCC	65	7	3	219	3408	9018	—	—	270	2352	25,958.00
	Totals 1977		725	732	13888	208305	175468	25011	3332	12984	237773	¥2,249,254.56

NOTE:

The statistics of the American Board (1) are included in those of the Kumiai Church (24).

The statistics for all Anglican and American Episcopalian Missions are recorded under the N.S.K. (37).

The statistics of the Presbyterian and Reformed missions are partly recorded in the N.K.K. (35) figures. Those given under the Presbyterian Church, North, (41) show only new work; the others have all been turned over to the N.K.K.

The statistics of all Methodist Missions are partly recorded under N.M.K. (36) figures.

The O.M.S. (Holiness Church) gives no support to its organized congregations. Hence all are listed as self-supporting.

The Salvation Army (47) gives no report for membership and total contributions.

D. EDUCATIONAL WORK

26. Kindergartens.
27. No. of Pupils.
28. Primary Schools.
29. No. of Pupils.
30. Middle Schools, Men.
31. Enrollment.
32. Middle Schools, Women.
33. Enrollment.
34. Theological Schools, Men.
35. Enrollment.
36. Bible Training Schools, Women.
37. Enrollment.

	26	27	28	29	30	31	32	33	34	35	36	37
2. ABF.	27	1517	0	0	1	697	3	767	1	12	1	20
3. AEPM.	1	40	0	0	0	0	0	0	0	0	0	0
4. AFP.	4	140	0	0	0	0	1	296	0	0	0	0
8. CC.	10	304	0	0	0	0	1	16	0	0	0	0
11. CJPM.	0	0	0	0	0	0	0	0	1	3	1	2
13. CMA.	0	0	0	0	0	0	0	0	1	35	0	4
16. EC.	18	835	0	0	0	0	0	0	0	4	1	26
17. FMA.	1	82	0	0	0	0	0	0	1	26	0	—
19. JAM.	0	0	0	0	0	0	0	0	1	5	0	0
22. JRM.	2	19	0	0	0	0	0	0	0	0	0	0
24. KK.	33	1754	1	44	1	1021	7	2795	2	64	1	15
25. LCA.	9	257	0	0	1	700	1	197	1	16	0	0
26. LEC.	1	50	0	0	0	0	0	0	1	2	0	0
29. MEFB.	14	843	0	0	3	2270	5	2289	1	100	0	0
30. MES.	31	1304	1	157	1	800	1	351	1	68	1	22
31. MKJ.	2	50	0	0	0	0	0	0	0	0	0	0
33. MP.	7	415	1	150	1	954	1	279	0	0	0	0
37. NSK.	70	2922	1	67	3	1320	5	2047	2	62	2	26
38. OMJ.	2	47	0	0	0	0	0	0	0	0	0	0
39. OMS.	0	0	0	0	0	0	0	0	1	56	1	39
41. PN.	10	633	0	0	0	0	4	1473	0	0	0	0
42. PS.	12	538	0	0	0	0	1	563	1	42	0	0
43. RCA.	0	0	0	0	2	886	2	550	0	16	0	0
45. RCUS.	9	401	0	0	1	557	1	244	1	21	1	17
47. SA.	1	115	0	0	0	0	0	0	1	30	1	29
49. SBC.	6	235	0	0	1	401	1	354	1	8	0	0
50. SDA.	0	0	0	0	1	45	1	43	0	0	0	0
52. UB.	10	449	0	0	0	0	0	0	—	—	—	—
53. UCC.	48	2276	2	365	0	0	3	612	0	0	0	0
54. UCMS.	6	263	0	0	1	213	1	418	1	7	1	2
55. UGC.	5	221	0	0	0	0	0	0	0	0	0	0
56. WM.	0	0	0	0	0	0	0	0	1	3	0	1
58. WU.	0	0	0	0	0	0	1	120	0	0	1	46
60. YMJ.	4	700	0	0	0	0	0	0	0	0	0	0
62. EPM.	0	0	0	0	1	245	1	227	1	28	1	66
63. PCC	4	170	0	0	1	240	1	82	1	21	1	28
Totals	347	16580	6	783	19	10349	42	13723	23	629	14	343

NOTE:

E. C. and U.C.M.S. co-operate with Aoyama Gakuin in Theological Training for men.

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D. EDUCATIONAL WORK

38. Colleges, Men.
39. Enrollment.
40. Colleges, Women.
41. Enrollment.
42. Industrial Schools.
43. Enrollment.
44. Night Schools.
45. Enrollment.
46. Normal Training Schools.
47. Enrollment.
50. Nurses' Schools.
51. Enrollment.
52. Educational fees, Yen.

	38	39	40	41	42	43	44	45	46	47	50	51	52
2. ABF.	1	99	2	122	0	0	9	1345	1	53	0	0	160,938.00
3. AEPM. ...	0	0	0	0	0	0	2	40	0	0	0	0	1,865.00
1. AFP.	0	0	0	0	0	0	1	25	0	0	0	0	20,000.00
8. CC.	0	0	0	0	0	0	0	0	0	0	0	0	4,319.00
5. EC.	0	0	0	0	0	0	2	200	0	0	0	0	21,829.11
4. KK.	1	2102	4	1083	3	82	3	259	1	31	0	0	400,000.00
5. LEF.	0	0	0	0	0	0	0	0	0	0	0	0	634.00
9. MEFB.	1	1005	1	103	0	0	0	0	1	105	0	0	887,242.90
0. MES.	2	1115	1	93	1	152	2	1020	1	29	0	0	151,064.00
1. MKJ.	0	0	0	0	0	0	8	188	0	0	0	0	—
3. MF.	0	0	0	0	1	55	0	0	0	0	0	0	81,042.00
7. NSK.	1	1309	0	0	3	129	1	11	1	26	1	70	251,864.00
8. OMJ.	0	0	0	0	0	0	2	27	0	0	0	0	372.00
1. PN.	0	0	0	0	0	0	0	0	0	0	0	0	126,768.00
2. PS.	0	0	1	103	1	55	0	0	0	0	0	0	33,711.00
3. RCA.	0	68	0	0	0	214	0	0	0	0	0	0	120.799.75
5. RCUS.	1	363	1	133	0	0	0	0	0	0	0	0	79,092.39
9. SBC.	1	231	0	0	0	0	0	0	0	0	0	0	70,787.17
0. SDA.	0	0	0	0	0	0	0	0	0	0	0	0	3,168.00
2. UB.	0	0	0	0	0	0	2	57	0	0	0	0	9,337.00
3. UCC.	0	0	0	0	2	60	3	180	0	0	0	0	80,575.12
4. UCMS. ...	0	0	0	0	0	0	3	949	0	0	0	0	29,429.09
5. UGC.	0	0	0	0	0	0	0	0	0	0	0	0	442.00
8. WU.	0	0	0	0	0	0	1	8	0	0	0	0	800.00
9. YMCA. ...	0	0	0	0	0	0	10	55016	0	0	0	0	—
0. YMJ.	0	0	0	0	0	0	0	0	0	0	0	0	4,800.00
1. YWCA. ...	0	0	0	0	0	0	1	1917	0	0	0	0	—
2. EPM.	0	0	0	0	0	0	0	0	0	0	0	0	13,354.00
3. PCC.	0	0	0	0	0	0	0	0	0	0	1	20	18,875.00
Totals.....	8	6292	10	1637	11	747	50	60432	5	244	2	90	2,072,620.53

E. MEDICAL WORK

53. Native Physicians, Men.
54. Native Physicians, Women.
55. Trained Assistants, Men.
56. Trained Assistants, Women.
57. No. Hospitals and Sanitoria.
58. Total No. Beds.
59. No. In-patients Treated.
60. No. Dispensaries.
61. No. Dispensary Treatments.
62. No. Outside Visits.
63. No. Major Operations.
64. No. Minor Operations.
65. Total No. Patients.
66. Total No. Treatments.
67. Total Medical Fees, Yen.

	53	54	55	56	57	58	59	60	61	62	63	64	65	66	6
2. ABF.	3	0	0	3	0	0	0	2	16446	0	0	0	3118	16446	—
18. IND.	3	0	0	3	7	70	70	2	2128	2198	0	50	170	300	38,014.0
24. KK.	3	0	2	2	1	6	4	0	0	0	0	85	1336	27436	—
37. NSK.	51	4	28	12	5	359	3207	4	81337	—	—	—	19314	17000	423,497.0
38. OMJ.	2	0	0	0	1	50	122	0	0	57	0	188	229	11917	4,588.0
47. SA.	9	2	0	0	2	210	420	3	8917	—	5	605	9317	65226	85,560.8
50. SDA.	1	—	—	—	1	20	200	0	0	150	12	25	800	2000	8,900.0
53. UCC.	1	0	2	0	0	0	0	1	13980	0	0	0	0	0	3,048.0
62. EPM	4	0	8	20	2	221	2789	2	24329	305	1085	334	15880	—	58,049.0
63. PCC	1	0	5	5	1	130	861	1	16751	110	150	300	4687	16751	25,588.0
Total	78	6	45	45	20	1066	7673	15	163888	2820	1252	1517	54851	31076	¥647,244.9

F. PHILANTHROPIC WORK

68. No. Orphanages.
69. Total Inmates.
70. No. Leper Asylums.
71. Total Inmates.
72. Christians in Column 71.
73. No. Institutions for Blind.
74. Total Inmates.
75. No. Rescue Homes.
76. Total Inmates.
77. No. Industrial Homes.
78. Total Inmates.

	68	69	70	71	72	73	74	75	76	77	78
16. EC.	1	47	0	0	0	0	0	0	0	0	0
18. IND.	2	116	3	320	0	0	0	0	0	0	0
22. JRM.	0	0	0	0	0	0	0	3	112	2	64
24. KK.	2	119	0	0	0	0	0	0	0	0	0
25. LCA.	1	25	0	0	0	0	0	0	0	3	150
29. MEFB.	1	11	0	0	0	1	31	0	0	0	0
33. MP.	0	0	0	0	0	1	55	0	0	0	0
37. NSK.	5	240	2	215	—	1	67	0	0	0	0
39. OMS.	0	0	2	43	0	0	0	0	0	0	0
47. SA.	2	45	1	24	—	1	13	4	57	3	240
53. UCC.	3	92	0	0	0	0	0	0	0	0	0
Totals	17	695	8	602	0	4	166	7	169	8	454

P.N. and E.C. are affiliated in carrying on the work of the Deaf Oral School, not in the above list.

G. LITERATURE PRODUCTION

79. No. Christian Books Published This Year.
80. Total No. Books Sold This Year.
81. No. Portions or Tracts Published This Year.
82. Total No. Sold This Year.
83. Amount in Yen Received for Sales This Year.

		79	80	81	82	83
7.	BS. (Brit.)	373,191	335,326	—	—	—
7.	BS. (Amer.)	876,150	903,446	—	—	88,855.73
11.	CJPM.	10,000	—	—	—	—
12.	CLS.	99,200	—	95,000	—	16,940.46
19.	JAM.	—	—	350,000	—	10.00
20.	JBTS.	45,000	74,029	244,000	591,600	63,578.28
39.	OMS.	45,600	65,000	—	—	20,182.03
47.	SA.	47,100	76,352	1,358,000	1,065,906	58,596.63
49.	SBC.	250,000	149,974	1,750,000	1,173,603	25,000.00
50.	SDA.	5,000	2,924	—	—	48,241.00
*62.	EPM.	10,000	12,349	49,000	61,013	7,172.00
63.	PCC.	—	—	—	6,000	50.00
	Totals	1,761,241	1,619,400	3,846,000	2,898,122	¥328,626.13

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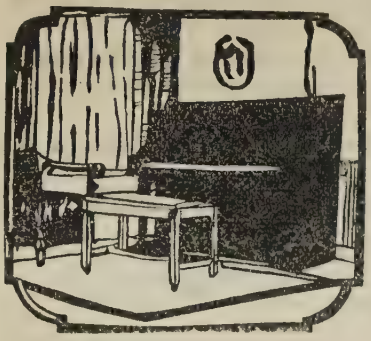

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